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# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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### IMPRESSIONS about St. Catharines

When the preparations were made for the conference in St. Catharines, Ont. it was arranged that a report of the discussions would be published in our paper. However, everything went a little different than was expected, making it almost impossible to write down what actually happened.

Yet our readers should have a taste of the experiences of those who attended the conference. Without pretending that what I write is exhaustive or in chronological order, I would like to give some impressions, trusting that these will be sufficient to convey the joy and thankfulness for what we experienced in St. Catharines.

Monday evening, the opening of the conference, was spent with two speeches, one by the Rev. L. M. Tamminga and the other by the Rev. P. L. Van Katwyk, which indeed brought the contradictions sharply into focus. No one who was there in Maranatha church had any doubts about the subject of the conference. By the same token, however, after hearing the speeches there were few who had a complete confidence in the further development and the outcome of the conference.

However, when the Rev. M. D. Geleynse led those present and some of the members of the St. Catharines churches in a prayer service, some change was noticeable already. It was hard to define but the first feelings of co-operation and trust seemed to break out of the buds.

Tuesday morning, after opening with scripture reading and prayer, the conference split up into seven discussion groups. These groups were composed of people with differing viewpoints, so that a real and lively discussion could develop. It may be that there was a certain

risk in splitting up the way we did, but when the coffee was served the first fruits were seen already. The one asked the other how his group was doing and to the pleasant surprise of many nothing but good reports were given. It seemed that people were open to one another, that they were eager to talk things out, but most of all a desire appeared that we should not let go of one another.

This became more evident when, after lunch, each group gave a report. These reports did not only reveal what was discussed in the various groups, but they in themselves were often an occasion for further discussion.

That same afternoon we heard speeches by Dr. L. Praamsma about "Church and Kingdom" and by Dr. R. Kooistra about "The Word of God". Both speeches were well prepared and served well the purpose for which they were presented, namely to introduce a lively discussion. This discussion continued in the evening and the following morning, being shared by almost everyone. But the discussions did not separate the conferences. It was very striking that the more people spoke, the closer they came together. Hopes for a good result became stronger, joy grew and most of those who were present noticed that the Lord was hearing the many prayers which had been sent up for this conference.

When the Rev. P. M. Jonker led us in devotions at the end of Tuesday evening, he invited all those who wanted to share in the prayer by taking an active part. This was impressive. It was as if before the face of the Lord, the differences between us dwindled down. Now there was here a voice who deplored the Lord, then there, then somewhere else, and one could

almost feel that what was asked of the Lord came from the heart.

Wednesday morning the discussion of Tuesday was continued, but the further we came, the more we felt that something had to be drawn up in order to present results to the outside community. A committee was appointed to make a draft of a resolution or consensus, and those four men had to work hard in order to present something which was in harmony with what had happened and yet which would give a true picture of the conference.

By Wednesday afternoon they were ready and they presented this draft to the conference. There was some debate, some little points were changed or added, but on the whole the gathering agreed that this was precisely what we were blessed to accomplish.

I don't exaggerate when I say that a miracle happened in St. Catharines. Before the conference many people had expressed their opinion that persons had grown too far apart already to repair the relationships. Calvinist-Contact has been criticized for taking matters in hand which were not hers. Others were of the opinion that the difference of opinion was a difference of mentality and a difference in mentality you cannot fight or discuss. There have also been prayers for this conference, but even those who prayed for it did hardly dare to believe that the Lord would give them what they prayed for.

At the end of the conference we can only say that the Lord has done more than we prayed for. When, at the close, the Rev. Geuzebroek led us in prayer of thanksgiving, in which we all took a real part and in which we could open up our thankful hearts to God, he requested that we together would express our unity in singing the doxology "Praise God from Whom all blessings flow". Our pianist Mr. Klapwyk did not have time to walk to the piano. The song burst out, you could not stop

these men anymore. Seldom have I heard such spontaneous singing, but also seldom have I attended an event where the thankfulness was so evident and shared by all.

St. Catharines is now history. We pray though that the spirit of St. Catharines is still alive and will remain among us. There are many subjects to discuss still, we do not as yet think alike on all matters. But that should not bother any of us. The Lord has clearly shown us that He does not want us to part. He holds us together in the bond of our faith and love. We have to go on from here, but "if the Lord is for us, who will be against us?"

Some people have asked whether anyone has been thanked for his share in the preparations. Yes, Mr. Hamoen and the Ladies of Maranatha Church have done a tremendous job. But for the rest, no one has been thanked, and that was good. Because no one could pat himself on the back. It was the Lord's doing, and that made us so thankful and happy.

We go on from here in that same Spirit, serving our God, and rejoicing in the fact, not that the demons are subject to us, but that our names are written in Heaven.

D. Farenhorst.

### TWO BROTHERS RECEIVE GUGGENHEIM FOUNDATION FELLOWSHIPS

Dr. Alvin Plantinga, Professor of Philosophy at Calvin College, and his brother, Dr. Leon Plantinga, Associate Professor of the History of Music at Yale University, have received fellowships for post-doctoral study for the academic year 1971-72. As far as can be ascertained, this is the first time in the forty year history of the award that two brothers have received the award the same year.

The Plantingas are the sons of Dr. & Mrs. Cornelius Plantinga. Dr. C. Plantinga is a professor of Psychology at Calvin.

Dr. Alvin Plantinga is an alumnus of Calvin of the class of 1954. His wife, the former Kathleen Ann De Boer was also a member of the class of 1954. The Plantingas have four children and live in Grand Rapids. Dr. Plantinga received his A.M. from the University of Michigan in 1955 and his Ph.D. from Yale University in 1958.

He taught at Yale and Wayne State Universities from 1957-1963. He has been a member of the Calvin Faculty since 1963. He has served as a visiting lecturer at the University of Illinois, Harvard University, University of Chicago,

and the University of Michigan. He also lectured in the fall of 1966 as a Visiting Theological Scholar at Colgate Rochester Divinity School. In the summer of 1968 he was a staff member at the Summer Institute for Teachers of Philosophy sponsored by the Council of Philosophical Studies held on Long Island, New York. Last summer he was a Fellow for the Advanced Study in Behavioral Sciences held at Stanford University, Palo Alto, California. Dr. Plantinga is the author of three books: Faith and Philosophy (1964), The Ontological Argument (1965), and God and Other Minds (1967). He is the author of 25 articles and reviews in magazines, journals and books.

Dr. Alvin Plantinga was also a Woodrow Wilson Scholar and in 1967 received the E. Harris Harbison Award for Distinguished Teaching from the Danforth Foundation. As a result of his research and studies under the Guggenheim grant of \$14,000, he hopes to publish his fourth book, "The Nature of Necessity". He will study at the University of California at Los Angeles.

Alvin Plantinga is an avid mountain climber, having conquered some high peaks in the Rockies. Last summer he did climbing in the Grand Tetons. This summer he hopes to return to the same peaks and with his brother, Leon, and other friends, form an expedition to climb the highest peaks of the Tetons. The families of the climbers go on the vacations with the husbands, but wait in the valley for the return of the expedition. Plantinga is also a basketball player and runs several miles at a stretch, 3 times a week to keep physically fit.

Dr. Leon Plantinga, the brother of Dr. Alvin, also received a Guggenheim Fellowship. He is well known to Grand Rapids music lovers as a concert pianist, having performed as a soloist with the Grand Rapids Symphony Orchestra.

Dr. Leon Plantinga is a 1957 graduate of Calvin, and his wife, the former Carol Ceva, is a 1959 alumna of Calvin. The Plantingas have three children and live in Hamden, Connecticut. Leon is an Associate Professor of the History of Music at Yale University, where he has served for the past eight years. He received his M.A. from Michigan State University and his Ph.D. from Yale.

Dr. Leon has written a book: "Schumann as Critic". He plans to study at Oxford University, England next year, the music of Muzio Clementi and on the basis of the research publish a book.

### Open Door Project to Mainland China Launched

(Grand Rapids, Michigan) The Far East Broadcasting Company, headquartered in Whittier, California, has launched the Open Door Project to China, a radio endeavor designed specifically to reach all of Red China with the Gospel. The million dollar project, scheduled for completion by March, 1972, includes two stations — one on Cheju Island in Korea and the other on the island of Luzon in the Philippines. Both are 250,000 watt medium-wave facilities.

In announcing the project Mr. Robert Bowman, President of FEBC, outlined the current situation in Red China. "Nearly one third of the world's population lives behind the Bamboo curtain. Since the Communists declared China closed to missionary activity, every attempt has been made to destroy all Christian influence. During these 2 years, churches have been closed and Christians jailed, humiliated, or even put to death.

"Red China's leader, Mao Tse Tung, has made every attempt to wall out foreign influence. He operates in 20th century fashion, using computers to examine written communications going in and out of the country.

"But God's ways are far superior to man's greatest dreams. Today the door is open to reach Red China by radio. The Korea station (AM) on Cheju Island will operate less than 250 miles from Shanghai."

Red China has many radio receivers. Estimates have placed the number as high as one for every eight or nine people.

Far East Broadcasting Company has beamed the Gospel into Red China by short-wave broadcasts from Manila since 1950 and from AM radio station KSRU on Okinawa since 1960. The significant number of letters received indicates the effectiveness of this continuing ministry. Potential of the Open Door Project is a literal saturation of Red China with Gospel broadcasts. (RES)

### Black Presbyterians Oppose Merger Plan

(Philadelphia RNS) Black Presbyterians United has condemned the proposal to merge the United Presbyterian Church and the Presbyterian Church in the U.S. (Southern). Such action would "weaken black impact," it held. The agency recommended that merger with the Southern Presbyterians should be done only in concert with a merger including such black denominations as the Second Cumberland Presbyterian Church, the African Methodist Episcopal Church, the AME Zion Church, and the Christian Methodist Episcopal Church.

Some 200 ministers and laymen from many states attended the meeting here. The group chose the Rev. Ulysses B. Blakeley, an executive of the Newark Presbytery, as a full-time executive secretary to lobby for black interests among United Presbyterian agencies. "One purpose of our organization is to get Black Presbyterians together to identify their own interests," said the Rev. Harold L. Hunt, of Washington, D.C., the group's president. "We need to recognize that we're black first, and just happen to be Presbyterians. And we need to know that you can be a Presbyterian and still have soul." (RES)



PUPILS 'RE-CYCLE' OLD PHONE BOOKS: Students from Bellmere Public School in Scarborough, Ont. form a living conveyor belt to pass 5½ tons of old telephone

books for loading on a truck. The pupils collected the phone books to send them to Pollution Probe, which is experimenting with "re-cycling" them into cardboard.



# An oceanographer cries about spilt oil

Following the First and Second International Oceanographic Congresses which were held respectively in 1959 in New York and in 1966 in Moscow, a Joint Oceanographic Assembly met late in 1970 in Tokyo to examine recent developments in this many-faceted science that takes biologists, geologists, geophysicists and physicists to sea. This is an article on the results of the Tokyo meeting by Daniel Behrman, a Unesco science writer.

too worried about their reputations to venture to predict, for example, the death of the ocean — because they would look awful fools if it didn't die.

When you tell him that a well-known authority said only the other day that 40 per cent of the ocean's flora and fauna have disappeared in the past twenty years, the oceanographer raises a quizzical eyebrow and replies: "Let's see his data."

## Oil in the food we eat

It is this low-keyed attitude towards the current pollution scare that makes one all the more impressed when a professional of the status of Dr. John M. Hunt, head of the chemistry department at Woods Hole Oceanographic Institution in the United States, comes up with a statement like the one he made in Tokyo:

"Oil pollution is not something that goes away after the last of the oil has been cleared off the surface of the beach or the last dead birds and fishes have been carried away. The oil can enter the marine food chain and end up in food we eat from the sea."

We breathe with relief when spilt oil vanishes from our beaches; we would breathe less easily if we realized that, instead of swimming in it, we may soon be eating it.

This was one of a number of unpleasant lessons that a visitor could learn at the Joint Oceanographic Assembly recently held in Tokyo. There, 600 scientists from 36 countries started their two weeks of proceedings by taking a look at what man is doing to the sea.

They did not come with any portents of doom. Oceanographers prefer to leave such cries of alarm to those whom they call the "new environmentalists." They are much

"In addition, we have evidence that oil can enter the sediments beneath the sea. It can last in the sediments for a long time after all surface traces of visual oil have disappeared. As such, oil can bring about widespread and persistent damage to all bottom organisms."

Hunt estimated that we are now putting in the sea from 5 to 10 million tons of oil a year — about the same amount as the total lost in tankers sunk at sea during all of World War II.

At Woods Hole, he and two other scientists, Dr. Max Blumer and Dr. Howard Sanders, got an unusual chance to study oil pollution almost on their own doorstep. In September 1969, a barge loaded with fuel oil was wrecked on rocks off Falmouth, Massachusetts, on Cape Cod, dumping 600 tons of its cargo into the water.

The scientists knew what the area had been like before the spill so they were able to keep close tabs on its effects. Much to their surprise, they found that three months after the wreck, the oil had spread nearly 3.5 kilometres from the original site, moving through the sediments and killing all bottom organisms to a depth of 14 metres.

## Health Hazard

The Woods Hole laboratory learned that, as one might expect, bacteria had attacked the oil in the sediments. However, as Hunt stated in Tokyo, the bacteria broke down the normal paraffin component, but not the so-called aromatic hydrocarbons such as benzene.

"This means that in a normal environment it is the aromatic hydrocarbons that become concentrated and are free to pass through the marine food chain eventually to shellfish eaten by man," Hunt said. "Human consumption of such contaminated shellfish constitutes a serious health hazard. We know

## TEACHERS WANTED

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in a number of fields, esp. French. Send applications to: Mr. W. Bylisma, Principal, Durham Christian High School, Box 238, Bowmanville, Ontario.

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### DRAYTON needs

#### ONE TEACHER

for grades three and four (male preferred) for the school year 1971-72. Please contact Mr. Henry Schaly, Box 141, Drayton, Ont.

that there are many areas where the shellfish have been polluted with oil for so long that people are used to the tainted smell and taste.

"There is no one to tell them that the harmless fractions of the oil have been consumed by bacteria and what they are eating contains the residual aromatics including the carcinogenic (cancer causing) hydrocarbons."

Hunt's remarks at the Joint Oceanographic Assembly coincided with a sharp awakening by the Japanese to what has been happening to the sea around them. In some areas, pollution is as awesome as the feats of industrial production that are its main cause. There is so much hydrogen sulphide in Tokyo Bay that ships' hulls are corroded and their bronze propellers eaten away. In Taganoura on Suruga Bay, the stench from pulp mill wastes is so bad that the seamen's union is threatening to blacklist the port because it claims that sailors fall ill when their ships call there.

Here, at least, there is no denying a clear and present danger. But pollution usually affects the sea in more insidious ways, piling up year by year until it suddenly strikes like some Biblical curse, wreaking

punishment on the children for the iniquities their fathers committed years and even decades before.

Such was the story told by Dr. W. W. Aron of the Smithsonian Institution in Washington, D.C., who presented a paper he wrote with Dr. Stanford Smith of the U.S. Fish and Wildlife Service in Ann Arbor, Michigan, on the biological consequences of engineering.

Aron's talk is quite to the point at a time when plans for a new sea-level canal across the Isthmus of Panama are being proposed. There are those who say that it would mean an invasion of the Atlantic by a number of Pacific species including venomous sea-snakes; there are others who maintain that nothing at all would happen.

Aron wisely gave this controversy a wide berth and stuck to the past, reviewing what has happened since the Erie and Welland Canals, opened in 1825 and 1829, linked four of the Great Lakes to the Atlantic and the Suez Canal joined the Mediterranean to the Red Sea.

The Great Lakes have since suffered from an invasion of alewives and sea lampreys from the At-

lantic, driving out native species that had long been fished commercially and for pleasure. In the case of the Suez Canal, the east Mediterranean has been colonized by no fewer than 25 Red Sea species of fish, many of them of commercial value.

The point Aron made was that these changes were a long time coming. Nearly 100 years passed before the sea lamprey, which has been described as "a large and destructive blood-sucking parasite," found its way to the upper Great Lakes where it raised so much havoc. It took the alewives, a kind of big bellied herring, 58 years to move just from Lake Ontario to Lake Erie.

As for the Suez Canal, it was opened in 1869 and the first Red Sea species were found in the Mediterranean in 1883. Their presence in mass has been observed only since World War II.

In short, it means very little if no changes are found in the Atlantic or Pacific a year or even a decade after the sea-level canal is finally put through. The change in the sea may be much longer in coming but are no less a matter of concern for our future.

(UNESCO Features)

## FUR TRADE IN CANADA

by Frederick J. Terrence

(Canadian Scene) — The fur trade is Canada's oldest industry, dating back to 1600. In those days, Canada's forests abounded with wild animals whose pelts were shipped to Europe and sold by the millions. As the country was settled, this trade diminished, but it is significant that some 3¼ million pelts are taken each year in Canada's open forests, while ranch-raised pelts account for considerably less — about 1¼ million.

Wild trapping in countless northern villages is a welcome source of revenue for many part-time trappers. Wild pelts come from squirrel, beaver, ermine, rabbit, mink, fox, lynx, marten, raccoon, seal, badger, bear, coyote, fisher, otter, skunk, wildcat, wolf, wolverine, and muskrat which is the largest of the wild harvest.

There are some 2,200 fur farms in Canada. Mink farming, which began around 1910, is now the most important branch accounting for some 98 per cent of all ranch-raised animals. Ontario leads in the production of mink, British Columbia is next, then Manitoba, Quebec, Saskatchewan and Nova Scotia. Newfoundland, New Brunswick and Prince Edward Island produce a small percentage of the total peltry, which includes fox, chinchilla and nutria.

Fur farming may sound rather unusual but the industry has boosted our economy in many areas. The last available figures show that the annual peltry of some 5 million or more realized more than \$35 million. Canadian furs hold dominant positions in world markets but it should be pointed out that the value of certain fur, mink in particular, is decreasing and many mink farms are in difficulty.

One of Canada's pioneer pursuits, wild animal trapping is a peculiarity individual pursuit, adventurous, precarious and often dangerous. But it is rewarding to the skilled trapper.

Fur-farming is another matter. It is a highly specialized work not to be undertaken by the novice. You may get more detailed information on this industry by writing to the Fur Trade Association of Canada, Inc., 147 Spadina Avenue, Toronto. The industry publishes the Fur Trade Journal of Ontario. The address is Bewdley, Ontario.

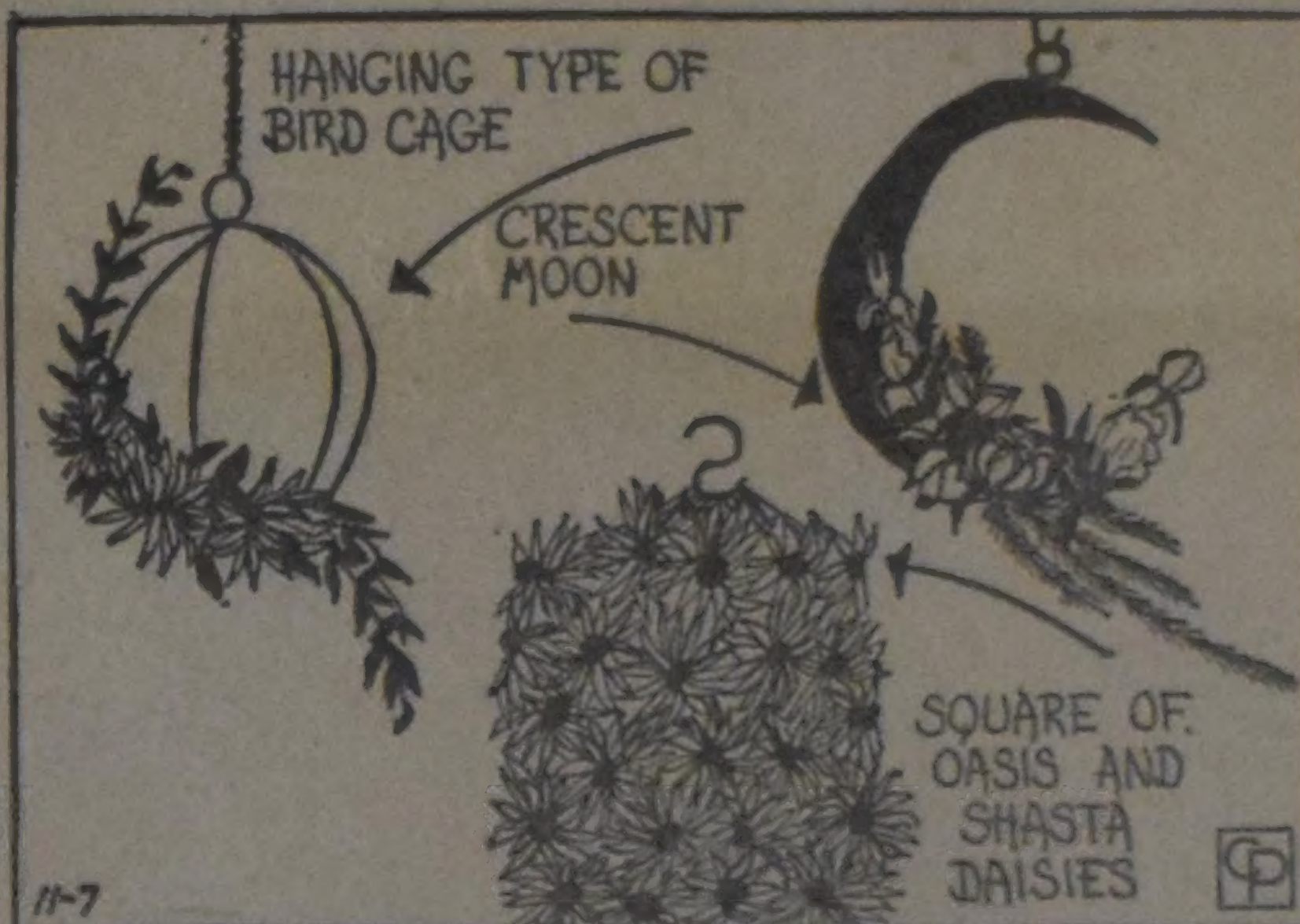
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## THE SON

"Father" . . . 't was the clarion call that He had redeemed it all,  
"Father, finishing my cost on this God-forsaken-cross,  
Father, with thief by My side and earth's pity Me denied,  
Hand of mercy, wroth my sin,  
Father, Father, let Me in!"

Jennie Visser



## Up in the Air About Flowers

By EDNA HALLIDAY

Distributed by Central Press Association

HANGING flower bouquets can be very effective and are not too difficult to make. The Japanese have used the crescent moon containers, as shown in the accompanying GARDEN-GRAPH, for this use for a long time. They are popular today as are hanging baskets and bird cages, real or pretend, as shown.

In summer the hanging flower containers are attractive on the terrace. For a party, two or more could be hung over the serving table.

For everyday use they are particularly nice indoors where the breakfast or dining area is too small to include a flower arrangement on the table. When hung, they provide a decorative

note without using up valuable table space.

In the winter, when there are no garden flowers available, small pots of waxed begonias could be used as they bloom most all year. Dried or artificial flowers with fresh greens are another suggestion.

As shown, interesting hanging clusters of flowers can be prepared by using a square of oasis (about 3") soaked thoroughly in water. Wrap in green nylon or one of the green mesh bags grapes come in, to keep them from crumbling. Use a hook caught in the mesh for hanging. The flowers used should be conditioned beforehand and the stems cut 2" long.

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## Handwriting on the wall?

Recently the daily paper announced that Mao Tse-tung was eager to meet President Nixon. Mr. Nixon, in turn, "was thirsty" to meet Mao. What does this mean? What is behind this?

In no way do we pretend to know the oriental mind or to see clearly what is behind Chinese policies. Yet, this little news item stuck with us. Mao Tse-tung is old, very old, and it is no secret that the struggle for power has begun already, be it still in secret. When he dies, this power struggle will come into the open. And what then?

Underground Evangelism, a monthly, published by an organization with the same name for the distribution of Bibles and Christian literature in communist countries, had a remarkable article in its April issue. The editor, Rev. L. Joe Bass, seems to be rather optimistic about the immediate future of Red China. He concludes his article with these words, "I predict that the day is coming when China will be converted from Mao's little red book to God's book — the Bible. And when the doors swing wide to the Gospel of our Lord Jesus Christ, Underground Evangelism will be ready with the essential supplies . . . with all the tools of evangelism."

We have no proof to confirm this prediction neither do we have ground to deny this optimism. A fact is, however, that Christians have experienced before that the spreading of the Gospel did not depend on a particular mission. We recall the uneasy feeling in the Netherlands, when during World War II many thought that the work of the Dutch mission had been in vain and that during the war Christianity had been wiped out in Indonesia. However, when the war was over the Christian Church appeared stronger than before the war. And look at Indonesia now. Is it too strong a statement that people in Indonesia are more enthusiastic about their Christian faith than the people in the West?

The Chinese people have a very long history. Whatever has changed during that history, the close knit families remained through the centuries. The more aged the parent, the more esteem he acquires in the eyes of his children and grandchildren. No matter where the Chinese people went, the strong family ties were maintained. Mao Tse-tung may have made a big mistake when he tried to destroy these family ties. Family life does not fit in the communist system, certainly not Chinese family life. The idea that the state takes care of the children is completely foreign to the Chinese. And when some years ago the Red Guard roamed the country the situation became much worse. Mao has also ordered children to work at an age when they are normally in school. This was another blow to family life, because not only were older children absorbed in the economy, but it is reported that even six and seven years old children had to work on farms. Yet this did not help; the economy of China is on a very low ebb.

It is said that Mao has already handed over much of his power to the army. It seems that generals rule the country, behind the scenes. It may be that the recent visit of American table tennis players to China is a proof of the new rule. And it seems that on the basis of these signs, Underground Evangelism is of the opinion that before long the huge country will be open for a mass distribution of Bibles and Christian literature.

However, let us recognize the "handwriting on the wall." Even if we do not fully share the optimism of people who foretell a drastic change in China, we have to understand the signs of the time. What is the Lord doing? It is remarkable that from all over the world the news items about awakened Christianity come in: Africa, Indonesia, South America. Will China follow? What is the Lord doing? Let us not think that we have a priority with God, lest He will take away His candlestick from us. However, let us praise Him if we see that the Word is spreading rapidly and let us plead that the huge Chinese nation will also be reached with the Word of Life.

## "In Demonstration of the Spirit and Power"

### MUCHOS GRACIAS, SENOR !

We awoke early that Sunday morning, it was only half past five. The morning was bright with sunshine and fresh with mountain air. You could hear nothing except the peaceful sounds of nature, the crowing of the everywhere present rooster, the barking of a dog, the unfamiliar sound of a braying burro, the singing of the birds, and the gurgling of a nearby brook.

There were beautiful and unusual flowers all around. Yellow, still unripe oranges reflected the light of the sun which was just beginning to pour in over the mountain tops. This was no time to be in bed, we could sleep later. This was a morning to revel in our Father's world.

We had arrived at this quaint small motel in the mountains, the day before, after a three hour drive from Mexico City. We had come through the chilly breeze of the high altitude and the heat of the low valleys. We had passed women doing their laundry alongside the rivers, men busy plowing with oxen, and burros carrying heavy loads. There had been busses roaring by with their mufflers removed, to preserve power for mountain driving. They groaned as they laboured up the steep road with people, chickens and the occasional pig inside and on its top.

And now, after some tortillas for breakfast, we were ready to continue our journey to Rancho Viejo. There we would attend a service with our Mazahua Indian brothers and sisters.

The Mexican pastor, two daughters and his little boy came along for this last stretch. They sat next to me. We tried to communicate, but that is a frustrating business, when you don't speak each other's language. He spoke Mazahua and Spanish, I spoke English and Dutch, but none of these languages proved of much help. Neither did the dictionary which I carried in my pocket. So we did the only thing left to us. We sang, they in their languages and I in mine. And as we did so we clapped our hands. And somehow we felt how close we were to each other. Strange, that you can feel such unity with people with whom you have nothing in common except that you love the same Lord, and that you can feel so far away from your next door neighbour, with whom you have everything in common except your love for the Lord.

We had one and a half hours to travel through rugged mountain terrain, along rough and dusty roads. There were countless curves in the road, as a matter of fact there was hardly a straight piece in it at all. On the one side were steep mountains, and the other deep precipices. We traveled at what seemed to me a reckless speed, dangerously close to the edge of the ravine, but Rev. Schemper apparently knew what he was doing.

Along the way we passed farmland so steep that the farmer actually has to tie himself to a tree while working his field, or he is in danger of falling headlong out of his field.

Soon enough we reached the

point from where we could see the little village of Rancho Viejo down in the valley. The children were waiting for us in two lines. They were waving flags and singing songs of welcome. We stepped out of the carry all, sang our song of welcome and went down the lines, greeting each child with a: "Buenos Dias", "Good day," and shaking all the dirty little hands.

From there it was just a half mile to the church. From the valley we heard the music of hymns through a loudspeaker drifting towards us. We decided that we would walk this last stretch. There is no way in which you can get the feel of an area better than by walking. We had, on advice of the missionary, put on our oldest clothes, for we would get dirty in the dust of the dry season.

As we went down we took part of the old path. It was pure rock. It was down this path that the carry all, a panel truck high on its wheels had tried to come before. But it was not always a successful descent. Sometimes the truck got caught on a large boulder and was unable to move forward or backward. Recently the Christians of the village had cleared a new path, with not quite so many rocks in it.

The church was a simple, square, cement structure. There was an iron gate that closed off the entrance when the church was not in use, but the windows had no glass. Inside there were just enough seats for half of the congregation. The other half stood patiently through the two hour service.

As guests we were invited to sit on the platform. And from there we had an excellent view of a very unusual church service. Towards the rear I discovered a quaint trio. Three old men in rags, with the wildest greying hair and beards I had ever seen. One of them, I was told used to be the organist, until rheumatism prevented him from playing the little organ, which now stood unused on the platform. I am sure that none of our churches have ever had such a picturesque organist. Near the front was a young mother breastfeeding her two-year-old little girl. On the side was an old lady politely standing through the long service, so the young man next to her could sit. I would say that it was impossible to hear a pin drop, it was rather noisy with children coming and going and clamoring for attention. But somehow it was a joyful noise, and did not distract anyone.

We sat right among the Indians, and they were not clean, something which was confirmed by our noses as well. How could you be



The consistory of Rancho Viejo. Above their heads on the wall, it says: "Bless the Lord o my soul, and all that is within me bless His Holy Name."

clean, when there is hardly any water, and when your land is so terribly dusty. And so it did not trouble us in the least, because there was something far stronger than that, and we felt it. That was a bond in the Lord Jesus. I prefer this any day above a situation where all the washing and the perfume in the world cannot hide the fact that there is so little that binds us together.

The service among our Indian brothers and sisters was a little different from the liturgy back home. When it was time for congregational prayer, it was congregational prayer indeed. That is to say, it wasn't the pastor who prayed, but the people. We closed our eyes and to our surprise it was a young lady that began to pray. There was something unusual in her voice. I opened my eyes and saw her, close to the platform. She was crying, tears streaming down her face. I could not understand what she said, except for one sentence: "Muchos gracias, Señor!", "Thank you so much, Lord!" "Thank you, Lord?" I mused, "Thank you for what?" What do these Indians have that brings tears to their eyes for gratitude?

The offering was a new experience too. There were two deacons, but only one very small offering plate. So the second deacon simply opened a hymnbook. When they had gone through the entire congregation, they also came onto the platform to pass the plate. It took us by surprise, but that is the custom in Mexico, and why not? I noticed on the hymnbook that passed me, not only some money, but also an egg. Someone must, instead of money that he lacked, have taken the egg that his chickens laid that morning, in order to be able to give something too.

When the offering had been taken both deacons placed it on the lectern before the Lord. And it was one of the deacons who gave thanks, not the pastor. Sometimes I think that these simple Indian people do things better than we do. There they stood, two men, not a yard away from me. One of them began to pray. But the only thing that came were some funny sounds. Once more I opened my eyes, and I saw that this man's shoulders were heaving. He was not crying, he was sobbing. It took a while before he could control himself sufficiently to finish his prayer. And once more there was that one sentence I could understand: "Muchos gracias, Señor!"

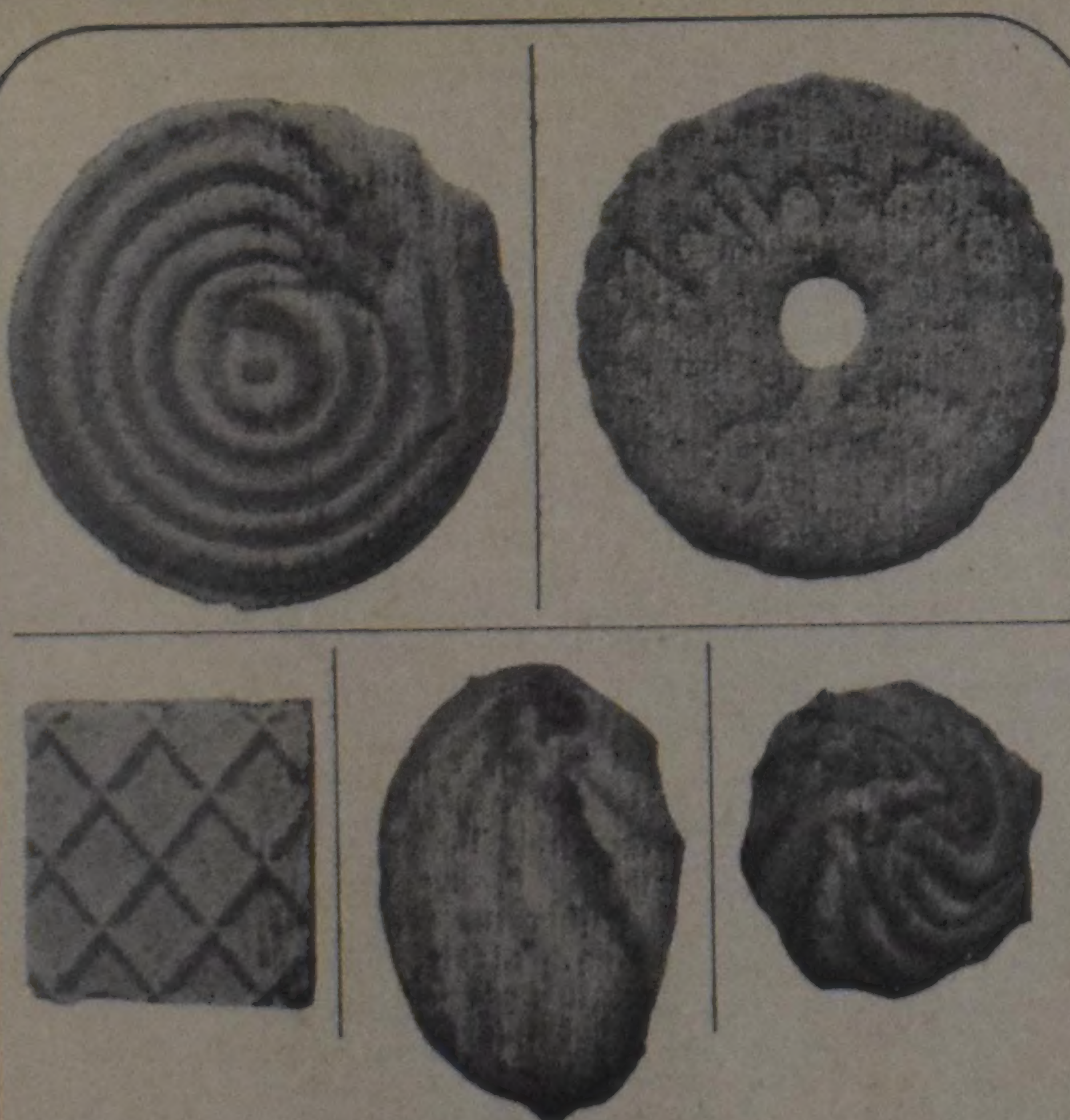
And then I had to cry too. There deep in Mexico, among my dirty, smelling Indian brothers, I let my tears go. Because I, who am a thousand times more blessed than they, knew no such gratitude. These simple brothers put me to shame.

What do they have that makes them so thankful? Well, this was a dedication service. With us were Shirley and Don Steward, Wycliffe Bible Translators. And with them they had brought a beautifully bound green book. The New Testament in the Mazahua language. After 17 years of hard dreary labour, the work was finally finished. Pentecost had come true to them, now they could hear and

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# From the Bookshelf

## A THEOLOGY OF THE HOLY SPIRIT

The Pentecostal Experience and the New Testament Witness,

by Frederick Dale Bruner.

W. B. Eerdmans, Grand Rapids. (390 pp.; pr. \$8.95)

This book which is announced as "a theological case study" offers more and less than the title suggests. We find in it more than a theology of the Holy Spirit, because in the first part of it the author presents the most complete and the most fair description of the Pentecostal movement I ever read. We find in it less than a complete theology of the Holy Spirit, because some parts of the Bible, esp. of the Old Testament, were not taken into consideration; however, also here the author presents a most complete and very scholarly exposition of the doctrine of the New Testament as far as it is relevant to his purpose. That purpose is a confrontation with Pentecostalism and in the first part of his book (called 'The Holy Spirit in Pentecostal experience') he describes as well the history as the main doctrines and practices of this movement with a constant reference to primary sources, and not only that: the author attended Pentecostal and Neo-Pentecostal meetings, conferences, clinics, and prayer-meetings, and talked with members and leaders. This part of the book is already very valuable.

The second part of the book (called 'The Holy Spirit in New Testament witness') is not in the first place critical, but exegetical; but being soundly exegetical, it becomes unavoidably critical. We find in this part a thorough exegesis of the relevant chapters and texts of the New Testament, and here the book is a real goldmine.

It is impossible for me in this short review to go into all the details which came to my attention; I only wish to touch upon some of the main points which struck me.

1. The author pointed to the significant link which exists between Pentecostalism and the older (and present-day) American and Anglo-Saxon revivalism. He points to the fact that both movements are marked by their individualizing and emotionalizing of the Christian faith; also to the tendency to Arminianism, most clearly expressed in the words of the old evangelical revivalist Andrew Murray: "God has limited himself and made himself dependent in the dispensing of his gifts, on what man really wills and desires. This is one of the highest tokens of man's nobility, that he has the power to say to God what he desires, and then to expect the answer."

2. The author describes the psychological origin of the movement which is to be found in the wish

to have a plus-experience; something more and something higher and something more emotional than the common experience of faith. Many times he quotes his Pentecostal source on this subject and I mention only two: "The Baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work. Every true believer has the Holy Spirit. But not every believer has the Baptism with the Holy Spirit, though every believer may have." "It is possible to become a believer and to be baptized and to experience great joy in salvation, and nevertheless not yet to have the gift of the Holy Spirit according to the New Testament understanding."

3. The author, therefore, describes very aptly the character of Pentecostalism in the following words: "It is the experience of the Holy Spirit in a special way: specifically, the post-conversion filling of the Holy Spirit, as evidenced initially by speaking in other tongues through fulfilling conditions of absolute obedience and faith."

4. The conditions which must be fulfilled before receiving the complete experience of the Holy Spirit are described by different Pentecostals in different ways; they consist mainly in separation from sin, purification of the heart, complete yielding (or emptying), attending the tarrying meeting and faith not only directed toward Christ (which is not yet total), but toward the Holy Spirit (which is total)

5. This stressing of conditions effects in a legalism to such an extent, that the author first very carefully, and later very strongly, objects. He writes first, in his sympathetic manner: "In conversation with Pentecostals it is usually at this point — namely, that conditions beyond 'saving' faith are necessary for the reception of the Spirit — that the Christian in the Reformed tradition finds the greatest difficulty in accompaniment and where his objectivity is most tested and his sympathies most strained." (p. 115)

He writes later: "The problem in Pentecostalism is not that the Pentecostals take the Bible too seriously or literally, but that Pentecostalism as a rule does not take that which the Bible exists to teach seriously enough — the Bible's message: the Gospel." (p. 173) And later: "The sufficiency of Christ's once-for-all work and of faith alone which receives Him, is frequently but subtly demeaned in victorious-life teaching. Not only is Christ's person divided but his people are robbed. The believer is thrown from a gratitude for God's work outside himself into a grovelling within himself. The gracious fact of the inner Christ is made dependent upon tricky inner doings or undoings of the believer (for example 'yieldings', 'appropriating', 'full surrender'

etc.) Thus the way of the law enters via the teaching of 'Christ in us' — a strange irony. The only corrective is emphasis where the New Testament overwhelmingly places it: on the whole Christ, received once and for all by simple faith; on the Christ who is so much for us that he is in us." (pp. 233, 234)

6. The discussion on the texts on the baptism of the Holy Spirit in the Acts of the Apostles and on the speaking in tongues in 1 Cor. 12-14 is very up to date and very helpful.

7. A sidelight on the idea of the success of this movement (and it is a very successful movement) is thrown on p. 299 in a note in which the author writes: "I once attended a large breakfast sponsored by the Pentecostal group, the Full Gospel Business Men's Fellowship International. A local high school choir had been invited to participate in the program. After the choir's number the festivities became increasingly Pentecostal. Soon, to our embarrassment, the high school students, who were seated conspicuously near the head

table, began gradually to leave the large hall until almost all of them had gone. Discourteous as this departure unquestionably was, I felt that it provided, nevertheless, a symbol of a disturbing fact. Many are turned away from the Christian faith by the irrational Pentecostal manifestation of it. I affirm this in the face of Pentecostalism's advertisement of its missionary successes. Unfortunately, those who are driven out cannot always, like those who come in, be counted."

The author writes these words

in his discussion of 1 Cor. 14:23: "If, therefore, the whole church assembles, and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad?"

I could only pick some details of the rich contents of this interesting book; here and there I have some criticism; but to any one who is confronted with the problems of this movement I recommend the study of this book wholeheartedly.

Louis Praamsma.

## EMOTIONS AND PHYSICAL HEALTH

by REV. RALPH HEYNE.

Pine Rest Christian Hospital Chaplain.

Today our subject is "Our Emotions and our Physical Health". We're all familiar with the deep sense of power that flows from a man or woman who lives on a lofty mental and spiritual level. Inner strength is reflected in the functioning of the body. There is a composure in the way that a person carries himself when he reflects the facts that he has a sense of confidence within.

On the other hand, we know of persons who are physically, strangely affected because of the mental or emotional illness. The body often affects the mind. But it is possibly true that even more often the mind and the feelings have a tremendous influence over the body. When we see a person that is stoop-shouldered, walks with their head towards the ground, and seems to have a certain tenseness about them all the way through, there's no smile on their face, there are wrinkles on their foreheads, you can be pretty sure that their emotional life is affecting their posture. The fact is that this has been true throughout the ages. The Bible takes this into account. The emotional functions were often described in physical terms. There's reference to "the bowels of mercy" for it was commonly thought that the spirit of compassion was located in the intestinal tract. The kidneys were considered to have a great deal to do with desires and longings. The King James version rather discreetly speaks about the "brains" but the newer versions translate it more adequately as "kidneys". The term "heart" is also used often in the Bible. The heart is considered to be the very center of life, the very well-spring of emotional and spiritual being, for it is stated: "Out of the heart are the issues of life". Now these are figures of speech, but they indicate some of the common conceptions of that day.

Now, we do a lot of the same things today. In modern figures of speech we also talk about the fact that, for example, somebody gets "under our skin", or somebody "gives us a pain in the neck". Others make us "sick". We hear something that thrills us, such as a beautiful piece of music and it sends "chills up and down our spine". The scratching of a finger nail on the blackboard gives us a "chill"; and something that is disgusting "turns our stomachs". Now these are more than just metaphors or figures of speech. They are actual facts with which we live and they indicate the strange power that the mind has over the body. Many people who have emotional problems also have difficulties with their skin. It's not uncommon to see rashes, hives and eczema that have an emotional basis. These skin lesions that usually do not respond to medicine but they do respond to a release from tension and anxiety that causes it, are caused by emotional things rather than something physical. It means simply that people do "get under our skin"; and it's a common knowledge that peptic ulcers are frequently found in people living under tension. Such people tend to drive themselves, and possibly others with them, far beyond that which is good for them.

Emotional tensions can give headaches and aches in other parts of the body or a pain in the neck. Extreme anger and hostility can create exhaustion and chronic fatigue. All strong emotions are accompanied by bodily reactions. When we are sorrowful, we weep; when we're joyful, we laugh; when we are ashamed, we blush; when we fear, the heart beats faster and our breathing rate increases or our blood pressure may rise. Anger has a very decided effect on our whole body. Of course, we see extreme examples of this in a mental institution, where we find people that come under the spell of neurosis. There are those who become paralyzed so they cannot walk, or even move their arms, or they lose their vision; and there is nothing physically wrong but it's an emotional state. And, so it's true that the body is influenced by the inner-self in a negative way; but this is also true in a positive way. If our emotions and mental attitudes make us miserable, they can also lead us to a greater degree of health. We cannot expect good physical health if we have poor mental health, for the two go hand in hand. Jesus so often makes use of the statement: "that they may be made whole". True health requires the kind of wholeness in which every part of the body works together in an integrated unity with the soul or with the emotions, with the mind, with our desires. It requires that all the factors that go into life, work in harmonious unity.

To be really healthy, we need healthy emotions, healthy thoughts, a healthy sense of values in

## Pastoral Counselling

life, as well as a good heart and an effective digestive system; for here lies the very ground work for constructive living. Why should we stress this thought? It is because of the fact that so often we meet people here at the hospital who have all kinds of vague and varying physical difficulties, but when you really begin to analyze the difficulties, you find out that they're not really physical but they are emotional. How much more, then, if we live good healthy, emotional lives, shouldn't this thought also help us to live physically healthy lives? Peace of mind, contentment, and serenity of spirit are reflected in the quiet and orderly working of the body. For example, our digestion is far better when there is a pleasant spirit around the dinner table than if there is a lot of tension. If there is a good deal of tension there, your food doesn't taste good; it doesn't digest too well; it's not a very pleasant experience.

When love dominates in a home and family, when there is a warm glow of tenderness and happiness you will find also that there is a greater degree of physical health both on the part of parents and on the part of the children. Make use of the lighter side of life. Recreation, play and laughter are important, also for our physical well-being. Beauty also has its place in the pattern of wholeness that is good for the entire self. The person who worries so much that he cannot sleep at night will, as a rule, suffer from it the next day. And, fatigue can often cause more insomnia the following night; for usually when people cannot sleep it's because they are worrying too much about the fact that they can't sleep and the more you worry about it the worse it gets; it's one of these vicious cycles.

It is my firm belief that the attitude of reverence and worship also have a wholesome effect upon the activities of the entire week. The quietness of the heart that is serene and trusting can also bring better health and enable us to do our work better. For when our Lord said to the man who was sick with the palsy is also true for us: "Thy faith hath made thee whole". It's that kind of wholeness that we should be looking for; the body, the mind, the soul an organic unity; they work together. When there is disharmony between them or when there is a struggle with any one of these elements of the human organism, you are going to have problems and you are going to have difficulties. Learn to live as a whole person. There is a little booklet that appeared which is called "The Whole Person in a Broken World". I like that thought very much. Around about us in this world there are so many things that disturb us, that cause us to be troubled, and we don't know exactly what's coming; we're constantly living in a state of confusion. This is also true within the church where there is so much conflict, where people are struggling constantly between the old and the new. In practically every denomination you will find this kind of a struggle. That kind of a struggle can also lead to the point where people just don't feel good, they don't feel comfortable.

We've got to learn to rest ourselves in the love and in the grace and in the mercy of God. Then we can find within our lives, within the circle that we are living, in our families, in our extended family, within the church, within the community, a greater sense of oneness and a greater sense of wholeness; because this leads to good constructive healthy living. Paul knew what this meant when he talked about "thinking on those things which are lovely and harmonious and of good report" because this gave him that sense of inner peace that he needed even though he was behind prison bars. Be whole in Christ!

It's good to receive comments from a number of our listeners each week. We're thankful for them. We trust that through these programs you may gain some help for yourself and that you may continue to be interested in the cause we represent in Pine Rest Christian Hospital.

I've been asked several times of late to repeat the prayer of Gen. Douglas MacArthur when he says: "Build me a son, O Lord, who will be strong enough when he is weak and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory. Build me a son whose wishbone will not where his backbone should be; a son who will know Thee. Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he seeks to master others. I pray that he may have the sense of humor so that he may always be serious yet never take himself seriously. Give him humility so that he may remember the simplicity of true greatness; the open mind of true wisdom; the meekness of true strength. Then, I, his father, will dare to whisper: I have not lived in vain."

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# Moederdag . . .



Mrs. De Groot wel . . . ik niet!

Zoals gewoonlijk is Moederdag ook dit jaar in ons gezin onopgemerkt voorbij gegaan. Ik heb al lang afgeleerd me daarover verongelijkt te voelen, of om (een andere tactiek) met nadruk te vertellen en op te sommen wat m'n buurvrouw en Mrs. DeGroot wel allemaal niet voor verrassingen op die Dag der Dagen ten deel gevallen zijn. 't Wordt toch maar schouderophalend aangehoord. "So what, Mom, we love you the whole year through and you know we are constantly broke anyway." Daar moet ik het dan weer mee doen en m'n enige, zij het schrale, troost is dat Vaderdag al evenzeer genegeerd wordt.

Dit jaar constanterde ik volstaan dat ik blijkbaar goed vorderingen maak op de weg der Zelfverloochening, want het schoot me pas te binnen dat het Moederdag was, toen we goed en wel in de kerk zaten. Ik keek er de Moeders om me heen eens op aan. (De dienst was nog niet begonnen, deze mededeling ter geruststelling van hen die al bestraffend hun vinger heffen!) Daar zat Minnie, voldaan en blozend naast haar man, te midden van haar acht wolven van kinderen en ik wist dat ze met vreugde de komst van nummer negen tegemoet zag. Minnie, het prototype van de ideale Moeder, zorgzaam, vrolijk en goedlachse, met een brede schot en een luisterend oor. Wat meer naar voren zag ik het strakke gezicht van Brenda. Haar man ontbrak, hij was diaken en zou dus wel in de consistoriekamer zijn, maar haar drie spruiten zaten als wassen beeldjes naast Mamma in het gelid. Geen onoverstegen beweging werd er gemaakt, zo goed gedruild waren ze wel. Keurig gekamde kopjes, schoenen waar je je in kon spiegelen, onberispelijk schone nageltjes, de

meisjes in keurig gesteven en gestreken jurkjes, hagewitte vestjes en het jongetje in een angstig-netjes pakje. Zo dit drietal al een verrassing voor hun Moeder in petto had gehad die morgen, was er waarschijnlijk toch geen tijd geweest er mee voor de dag te komen. Ik kende Brenda goed genoeg om te weten dat ze voor kerk-tijd nog als een opgejaagd dier de stofzuiger gehanteerd had en de afwas, blinkend van het hete sop, nog in de kast had gekregen. Een beetje meewarig liet ik mijn blik nog even over haar drietal gaan. 't Zou ook wel bij een drietal blijven, bedacht ik me. Een vierde zou haar werkschema maar in de war brengen en de nieuwe, vaste vloerbedekking ruïneren. Snel, omdat ik voelde dat ik me opwond, keek ik een andere richting uit. Ik ontwaarde Beppe en voelde me ineens een stuk plezieriger.

Beppe, een Moeder in Israël! Tien kinderen, allemaal getrouwd, meer dan veertig kleinkinderen en zowaar het eerste achterkleinkind al op komst! Ik vermoedde, of nee, ik wist het wel zeker, dat er aan Beppe's oor al vele geheimen waren toevertrouwd die niemand haar ontfutselen kon. Ook was ze een deelgenote van vele vreugden, zorgen en zorgjes, waarvan zij op haar beurt, in haar binnenkamer, haar Vader in de hemel deelgenoot maakte. Hij was het ook, die de haar toevertrouwde geheimen met haar deelde en zo kon Beppe, te midden van haar talrijk nageslacht, genieten van een vrede die alle verstand te boven gaat.

Achter haar zat Shirley en even voelde ik een haast lijfelijke pijn in m'n hartstreek. Shirley was jong, even in de dertig misschen, maar ze had vijf kinderen die het zonder Vader moesten stellen. Een jaar geleden ongeveer, hadden we hem ten grave gedragen. Als Shirley zich onbespied waande, kon er vaak zo'n in-droeve trek op haar gezicht liggen. Maar zoals nu, te midden van zovelen, was ze de flinke, rustige Moeder van haar vijftal. Manhaftig probeerde ze een Vader en een Moeder voor haar kinderen te zijn. Soms viel haar dat onnoemelijk zwaar en als haar oudste haar die morgen met thee op bed verrast heeft, zal ze daarna, weer alleen gelaten, de pretlichtjes in de ogen van haar vrolijke Wim weer eens te meer gemist hebben, en z'n warme stem die, terwijl hij haar tegen zich aantrok, haar in het oor fluisterde: "Meisje van me, Moeder van m'n kinderen!"

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## Christian Horizons for Exceptional Children

Christian Horizons for Exceptional Children (CHEC) is the new name of the six-year-old interdenominational ministry to retarded and handicapped persons which, till now, has been known as the Ontario Christian Association for Exceptional Children.

Rev. James Reese, the President of CHEC, reports that this simpler and warmer name has been chosen

by the Board of Directors to express more adequately the goals that the Association has espoused from its inception in 1965. Besides providing a Christian fellowship for persons interested in the welfare of the exceptional child, the Letters Patent also record, "To promote the establishment of a programme of specialized facilities such as clinics, camps, schools, retreats and homes for developing the full potential of the exceptional child and preparing him to lead a happy, meaningful and useful life."

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Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

CHEC's fifth summer of Christian camping for the retarded (ages 8-18) will be held August 2-13 when a staff of 40 will again serve 60 campers. Parents interested in enrolling their children may write for a descriptive brochure and application to Mr. Bill Hiron, Camp Co-ordinator, 24 Kentish Crescent, Agincourt, Ontario. A few counselling positions are still open to qualified young men and women.

All persons interested in being identified with this specialized evangelical ministry are urged to write to Christian Horizons for Exceptional Children, Box 72, Islington, Ontario for further information and a membership application form.

## Koninklijke onderscheiding aan Dominee J. van Kuiken

Ter gelegenheid van Koninginnedag heeft Hare Majesteit Koningin Juliana Dominee Jelle van Kuiken, emeritus predikant van de Nederlandse Hervormde Kerk, thans wonende te Toronto, onderscheiden door hem te benoemen tot Ridder in de Orde van Oranje-Nassau.

De onderscheiding werd, voorafgaande aan de ontvangst ter gelegenheid van Hare Majesteits verjaardag, uitgereikt door de Consul-Generaal der Nederlanden te Toronto in diens ambtswoning.

De heer Tjaardstra zei o.a.: "Ten eerste hebt U vanaf Uw 26e jaar als predikant van de Nederlandse Hervormde Gemeente vele jaren in een aantal plaatsen

in Nederland gestaan, waaronder laatstelijk in Baarn, waar U vele malen voor Hare Majesteit en andere leden van haar huis hebt gepredikt, maar na een 25-jarige carrière als zodanig werd U door de Nederlandse Hervormde Kerk naar Canada uitgezonden teneinde U in het bijzonder bezig te houden met de zorg voor Nederlandse emigranten. Echter heeft Uw werk zich bepaald niet beperkt tot de kring van de Hervormde Kerk, doch hebt U actief hulp verleend aan Nederlanders van alle gezindten, een hulp die U thans nog verricht als actief adviseur van de Dutch Canadian Toronto Credit Union."

## GROWING OLDER

Lord, soothe for me the pain of spring  
With hope and new life on its wing  
Where fields wait work and bird calls ring  
I stand alone,  
and cannot sing . . .

Lord, soothe me in the glorious fall  
With colours deep like Heaven's Hall  
With fields at rest and a bird's last call . . .  
I feel alone,  
with a heart too small . . .

Oh, that my youthful ecstasy  
of spring would but once visit me . . .  
Once more the golden forest be  
my world of dreams and fantasy . . .

Yet, although life's realities  
have scarred, subdued my ecstasies  
I still vent charming fantasies  
in sweet and dreamy memories . . .

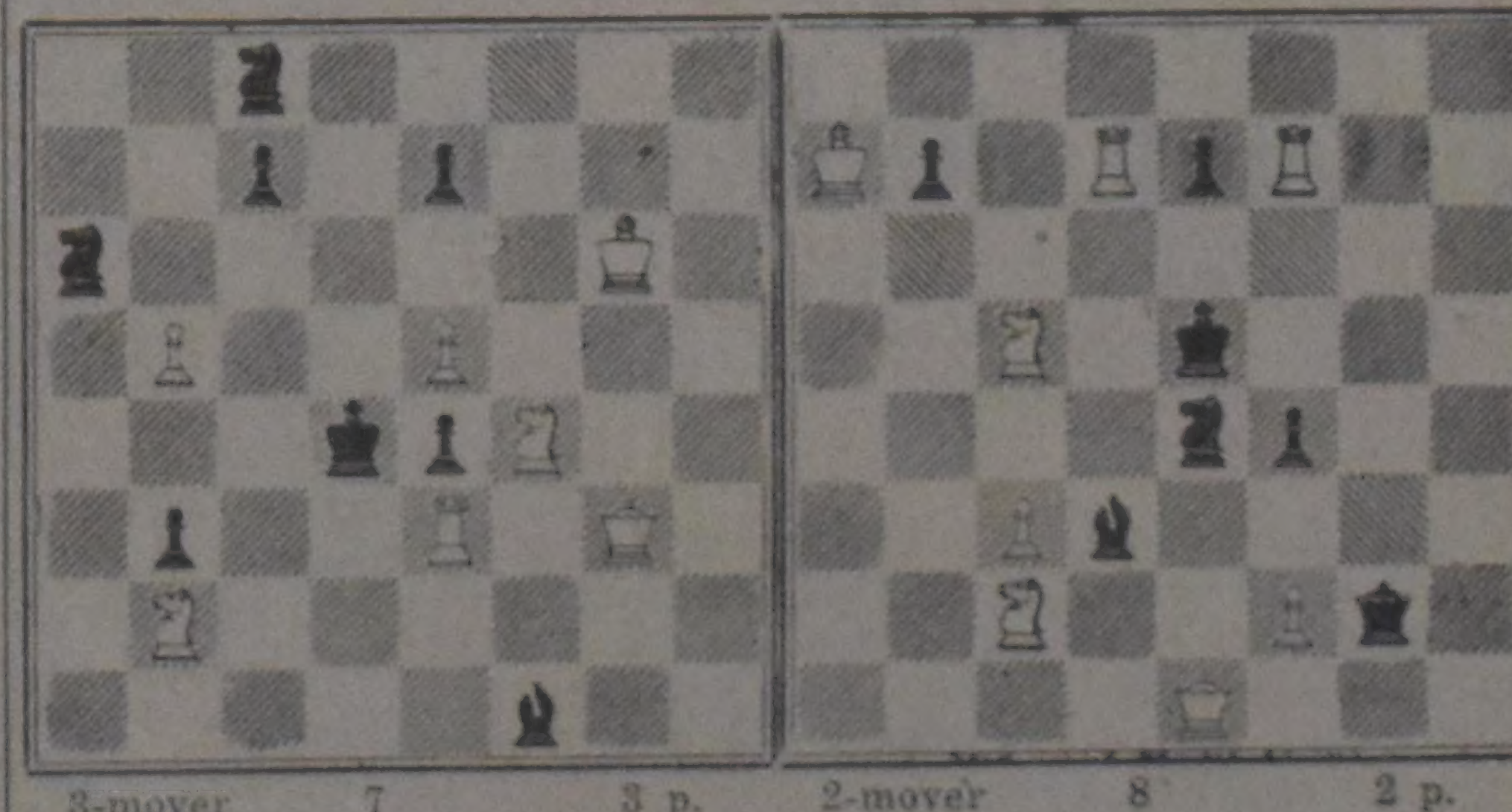
Gertrude Joldersma

## Let's Play Chess

Editor: Charlie Hess

### SECOND SERIES OF PROBLEMS IN THE MONTH OF MAY

Nr. 446	Nr. 447
V. A. Bron,	A. A. Baturin,
Russia 1949	Russia 1946
8	7



### NOTES

- In this second series we go the other way around: now Bron first and Baturin second. Note the fully different ideas in these two problems if you compare them with those in the first series.
- Bron's 3-mover in Nr. 446 is only a bit harder than #445 was, but this one is nicer in my taste. Look at that joyful playing around! The author brought a perfect idea in a perfect form. The full solution is asked for again.
- I thought one of the problems should not be too hard. I found a Baturin which would rightly fit in my thinking. You need only to indicate the keymove plus the threat if any. In answer to #447 I expect nothing but perfect solutions. . .
- The deadline is as usual: June 20 (postmarked), but for those who live outside of Ontario June 25.

## VANGUARD

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## WIJ LAZEN VOOR U

### 'T LICHTSCHIP EN 'T HAVENTJE

A. M. de Moor—Ringnaald.

Uitg.: T. Wever, Franeker.

Toen dit boek in de mail kwam, was ik een beetje verbaasd. Het is de derde druk van een familie-roman, die speelt in de twintiger en dertiger jaren. Oorspronkelijk in twee delen, vinden we het verhaal van de Haagse familie Dam nu in één band. Verbaasd was ik, omdat dit boek me in Holland — hoe oud zou het zijn? — nooit in handen was gekomen en omdat een eerste inzage de vraag deed opkomen: is er voor zo'n boek een markt in "the old country"? (Het antwoord moet ja zijn, anders zou

het nu niet voor me liggen. Geen uitgever is voor z'n plezier in de handel!)

Dit boek speelt dus in een tijd, waaraan de meeste in Nederland geboren C.C.-lezers geen persoonlijke herinneringen hebben. En daar heeft, geloof ik, niemand rouwig om te zijn, want het was een tijd vol burgerlijke zelfvoldaanheid en poespas. Neem nu de familie Dam, vader, moeder, zeven kinderen. Wat je noemt een sympathieke familie. Maar ze zijn niet alleen zeer gereformeerd, maar ook zeer "haags": ze lopen liever krom van de honger dan dat ze hun stand niet zouden ophouden. (In de Rotterdamse haven heet dat: aardappelen halen in je viool-kist!) Vaak heb ik gedacht, dat de Tweede Wereldoorlog voor Nederland in bepaalde opzichten een zegen was. Na lezing van dit boek ben ik daarvan eens temeer overtuigd: de Kerk daar heeft toen eindelijk ontdekt, dat iedereen een ziel had. Zelfs daghijtes en leden van de Arbeiders Jeugd Centrale.

Het is de charme van Mevr. de Moor, dat ze bij alles, dat ze schreef naar volkomen eerlijkheid streefde. Zo ook in dit boek: ze tekent de gezellige sfeer in een groot christelijk gezin, compleet met botsingen en onchristelijke ruzietjes. Na een naïef, ietwat rammelend begin komt het boek op dreuf, als de Benjamin door kinderverlamming getroffen wordt en alle harten om zich heen verzamelt. De best getypeerde figuur is ongetwijfeld Vader Dam. Een diepvoelend mens met kunstzinnige aanleg, die zich genoodzaakt ziet om jarenlang als boekhouder de kost te verdienen en dan in het

midden van "de Crisis" op straat gezet wordt. Een ramp met zo'n gezin. In een tijd, dat men van sociale voorzieningen slechts uit de verte gehoord had.

't Lichtschip is de naam van het huis, waar meneer en mevrouw Dam hun kinderen grootbrengen. Meneer op zijn eigen manier. Mevrouw in de beproefde gereformeerde stijl: overtuigd, dat iedereen, die een voet in de schouburg zet al met twee voeten in de hel staat. Het leven wordt soms zwaar voor hen. Maar bij al hun tegenslagen putten zijn uit een geloof, dat op de Rots gebouwd is en daarom niet kan ondergaan. "t Haventje" is de naam van het huis aan de zee, waar zij later intrekken als hun kroost, op twee na, getrouwd is. De kinderen wonen dan door heel Nederland en in andere werelddelen. Maar elke dag brengen zij hen dichtbij in hun gebed, speciaal de kinderen, die ondanks al hun pogingen zo ver van God afwaalden.

Zoals opgemerkt: de verteltrant in dit boek doet hier en daar naïef aan. Mischien, omdat het Mevr. de Moor's eerste roman was? Mischien ook, omdat we nu wel heel ver — voor ons gevoel langer dan veertig jaar — verwijderd zijn van de periode, die zij beschreef. Dit neemt echter niet weg, dat het een warmgeschreven en oprecht verhaal is, over mensen met een levend geloof. Daarom zegt het dingen over het christelijk gezinsleven, die altijd van toepassing zullen blijven. Ik denk, dat C.C. nog heel wat abonnees telt, die dit boek met genoegen zullen lezen. En houd het in gedachten b.v. als geschenkje voor een oudere dame, want het ziet er bijzonder gezellig uit!

T.V.A.



### De Ruyter's Muisjes

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**ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!**

We belonen Uw medewerking gaarne met een premieboekje.

## DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(39)

Jilderd heeft zijn koffie genoten, een snee brood at hij erbij. Nu is hij klaar. Hij geeft de oude man een hand, die maar een beetje knikt. Het meeste, wat er om hem heen gebeurt, gaat hem voorbij, maar hij knikt ijverig met zijn magere hoofd.

De zoon, die de oorlog overleefde, doet Jilderd uitgeleide tot aan de weg. Het lijkt, of er spottende lichtjes dansen in zijn groene ogen. Op de weg nemen ze afscheid. Jilderd drukt een eeltige hand, dan rijdt hij weg. Ja, hij kwam nog net op tijd! Deze misdaad heeft hij kunnen goedmaken, maar toch is hij niet blij.

Daar rijdt hij weer door deze verlaten wereld. Hij, Jilderd Hoeneveld. Tussen de schuit van Folkert Bloemsmā en nu ligt een heel leven van avonturen. Daar rijdt hij weer. Hij zal in Hannover de trein nemen, weer naar Vleerbos reizen, weer op straat wandelen, bij zijn ouders in huis zitten. Het huisje bij de brug. Ja, hij mag dankbaar zijn. Wat hij zocht heeft hij gevonden, geld. Maar het brandende heimwee, dat hem vijftien jaar verteerde, is niet gestild. Jilderd Hoeneveld voelt zich alleen. Terwijl hij rijdt door een vreemd land, doemt daar toch weer de morgen op, de zomermorgen, toen hij stond in het kamertje bij grootmoeder. "Kun je het vinden, Jilderd?" — "Ja, ik heb het al." Toen is het begonnen, voortgejaagd zonder doel. Ach neen, ook het terug geven van het geld vandaag, heeft hem geen rust gegeven. Het leven gaat verder.

In een hotel eet hij. Gebraden konijn met appelmoes, het smaakt best.

Om drie uur gaat zijn trein. Jilderd rijdt weer naar huis. Soezerig zit hij in zijn hoekje, van zijn medereizigers neemt hij geen notitie. Langzaam valt buiten de vroege voorjaarsavond. Witte nevelwolken over de velden; op een telegraafpaal zit als een zwarte stip, een kraai in de mist.

Jilderd wendt het hoofd af: een kraai in de mist...

Daar zitten ze weer aan het ontbijt. Jelke en Afke zijn meer dan tevreden; Jilderd is er weer en het komt hem op geld niet aan; boerenboter op het brood en vlees zoveel ze lusten.

Moeder schenkt thee, Jilderd eet zijn brood, de oude mensen zitten wat uit het raam te staren. "Wie is dat? O, dat is de dochter van Jitse Hoogsma, die gaat zeker een dag naar de stad. Of hebben ze geen familie in Holwerd? Misschien gaan ze daar ook wel eens kijken."

"Kijk, Wietske Peenstra zit op de kar bij Veltman, die gaat een dag uit eten bij Martje, haar dochter in Beets. Dat kun je op je vingers narekenen."

"Kijk, de directeur van de zuivelfabriek heeft een nieuw pak aan."

"Nee," zegt Afke. "Het is zijn zondags. Zeker een nieuw voor de zondag gekregen."

Jilderd zucht. Dit alle dagen! Hunkerde hij daarom vijftien jaar naar huis? Hij houdt dit op de duur niet uit, hij is deze mensen, al zijn het duizend keer zijn ouders, ontgroeid. Het dorp beklemmt hem. Het bleekje achter het huis, acht vierkante meter. En dan de velden in Canada, duizenden kilometers, waar niemand zegt: "Dat is van mij."

Deze kleine kamer, deze altijd eendere gesprekken kunnen hem naar de keel vliegen. Dan loopt hij eruit, naar buiten, de dorpsstraat op en neer met wat oude mannen of jonge, die aan arbeiden een broertje dood hebben. Dit kan zo niet door gaan. Hier gaat hij aan verveling ten onder.

Jilderd steekt de pijp op en gaat naar buiten. Op straat treft hij oude Jelle, rustend wegwerker, Brand met de kreupele voet, Jan dertig jaar, die nooit werkt, maar wat omhangt bij zijn ouders, die geld hebben.

"Morgen Jilderd, mooi weer jong. Zullen wij een eindje lopen?"

Daar gaan ze dan de dorpsstraat op en neer.

De gesprekken zijn dezelfde: "Die verhuist met mei ook."

"O ja? Dit wist ik niet. Waar komt die nu?"

"Die gaat naar Leeuwarden op de meelfabrieken van Koopmans."

"En wie komt dan in zijn huis?"

"Daar komt Melle Woudstra, de melkboer in."

## Brits Columbia's Warmwater Bronnen

(Can. Secen) — De Indianen van Nelson vindt U de Ainsworth noemden het "smoking waters." De eerste Europeanen die minder politieke aangelegd waren noemden het "hot springs" en maakten, net als de Indianen, een dankbaar gebruik van deze bronnen.

Bijna alle Canadese warmwater bronnen worden gevonden in Brits Columbia. Geologen beweren dat dit water oorspronkelijk van de oppervlakte van de aarde naar de "ingewanden" van de aarde is gesiepeeld. Regenwater en sneeuw van de bergen zijn door kloven en spleten in de aarde tenslotte in contact gekomen met de gloeiende rotmassa's in het binnenste der aarde. De hierdoor verwekte stoom vindt dan op min of meer dezelfde wijze haar weg naar de oppervlakte en komt in de vorm van warm water weer te voorschijn.

Fairmont Hot Springs in Kootenay is een van de vele vakantieoord, die hun success te danken hebben aan warmwater bronnen. Dit vakantieoord in de Winermere Vallei is 2200 acres groot, het heeft vier baden waar de temperatuur tussen de 85 en 118 graden is, en het water is natuurlijk reukloos, prachtig bronwater. De natuurlijke stoombaden hebben een temperatuur van tussen de 112 en 118 graden. Fairmont is 187 mijl van Calgary, 80 mijl ten noorden van Canbrook, nabij de Amerikaanse grens. U vindt er luxe hotels en romantische "cabins." U kunt er terecht met Uw caravan en met Uw tent.

Twee en twintig mijl meer naar het noorden aan Highway 93 vindt U het Kootenay National Park met de Radium Hot Springs. Deze warmwater bronnen met een temperatuur van 110 tot 114 graden staan bekend om hun heilzame invloed. Het zwembad met bronwater van 82 graden is uiteraard meer bestemd voor actieve zwemmers. Er zijn twee hotels, 34 motels, provinciale en particuliere kampeerterrainen en zo kan iedereen dus terecht bij de Radium Hot Springs. Ongeveer 30 mijl ten noorden

van Nelson vindt U de Ainsworth bronnen aan het Kootenay Meer. Ook hier vindt U stoombaden en zwembaden met bronwater.

Niet alle gebieden met warmwater bronnen zijn ontwikkeld. Sommigen zijn nog in hun oorspronkelijke staat. Een daarvan is bijvoorbeeld bij Sheep Creek, 40 mijl van Kimberley, terwijl U er ook een kunt aantreffen langs de Ram Creek Road, 30 mijl van Kimberley. In beide gevallen spuit het water uit spleten in de bergwand.

Het bekendste oord met warmwater bronnen is Harrison Hot Springs, 78 mijl ten oosten van Vancouver in the Fraser Vallei. De warmwaterbronnen vormen hier een onderdeel van het Harrison Hot Springs Hotel Complex. In de buurt vindt U tevens motels en kampeerterrainen.

## Aankondiging van een nieuwe genezende stof: Slinkt Aambelen

Exclusieve genezende stof heeft bewezen dat het aambelen slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambelen pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk verminderende (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zelf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

## HOLLANDSE DAG

voor de ouderen onder ons, in de YORK CHR. REF. CHURCH op woensdag 26 mei. Aanvang 10 uur v.m.

In de middag hoopt Rev. M. D. Geleynse van St. Catharines, Ont. voor ons te spreken.

Voor lunch wordt gezorgd. U wordt verzocht even bericht te zenden aan Mr. K. Fluit, York P.O., Ont., als U het plan hebt deze dag bij te wonen.

## TERLENKA VITRAGE

en valletjes.

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"En wie komt dan in Melle's huis?"

"Daar woont Meinders Geeske in. Die zag toch al lang om naar een kleiner huis."

"Maar wie komt dan in Meinders Geeskes huis?"

"Daar komt Willem Kort in, die trouwt."

Ja, nu is het uit met huizen en wie daar wel inkomt. Als je trouwt heb je nog geen huis. Het hangt Jilderd de keel uit, dat alle dagen te moeten meemaken. En wat zal hij anders aanpakken? Compagnon in een zaak? Hij heeft er over gedacht, maar wat weet hij van zaken. Ze kunnen hem er tussen nemen, zoveel ze willen.

Bij de fietsenmaker staat een nieuwe motor in the etalage. Indian is het merk, rood gemoffeld, veel nikkel. Het is een mooie machine, de hele ploeg schuift voor het raam.

"Zó'n ding zou ik nu graag hebben," zegt Jan. "Maar de oude lui vinden het veel te gevaarlijk. En vader houdt de beurs. Geloof het maar."

Bauke, de fietsenmaker komt naar buiten, hij is een nog jonge vent.

"Wat een machine, niet?" zegt hij. "Is dat niets voor u, Hoeneveld? Alle dagen de zolen van de schoenen slijten hier op straat is ook al niet veel. Met zo'n motor kun je toeren man, dat het een lieve lust is."

Jilderd kijkt naar de glimmende motor. Het zou nog niet zo gek niet zijn zo'n ding te kopen. Dan kon hij het dorp eens uitrijden en kwam misschien eens los van de altijd nog op de loer liggende gedachten aan zijn vlucht indertijd.

"Is het niet moeilijk zo'n motor te besturen?" vraagt hij.

"Moeilijk?" Bauke veegt zijn handen af aan een dot poetskatoen, zijn ogen beginnen te glimmen. Bauke ruikt zaken. "Moeilijk? Och, mijn lieve man, een kind zou er zo op kunnen wegrijden. En dan jij, die de halve wereld hebt rond gezworven. Wees nou wijzer Hoeneveld, als je één keer met mij achterop de Beetserweg uitrijdt en ik je wat uitleg geef, dan rij je, waar je wilt, zonder mankeren!"

Bauke heeft het apparaat al naar buiten gereden, het schittert in de aprilzon. Hij slaat de motor aan. "Stap maar op, Jilderd."

Daar rijden ze het dorp al uit. Ze snellen heerlijk verend langs de straatweg. Jilderd geniet. Met regelmatig gebrom loopt de motor. Bauke geeft aanwijzingen. Zo en zo.

Het lijkt Jilderd niet moeilijk, hij heeft

voor heter vuren gestaan. Op de Griekse boot als stoker bijvoorbeeld. Och mensen, wat was hij toen een uitgestoten zwerver.

"En nou jij," zegt Bauke, als hij de motor heeft stil gezet.

Jilderd stijgt op, slaat het ding aan en rijdt weg. De velden snellen aan hem voorbij. O, daar komt een vrachtauto aan. Even vaart minderen, hij soeft de tegenligger voorbij. Eigenlijk ook niets aan. Ja, zo'n motor wil hij hebben. Tochten maken, Friesland door.

Als ze voor het huis van Bauke stoppen staan de dorpsvrienden nog trouw te wachten.

"En wat kost nu zo'n motor?" vraagt Jilderd.

Bauke's ogen schitteren, nu is hij de handelsman. "Twaalf-honderd gulden. Maar een machientje, enig gewoon. Hij zingt over de weg. En zuinig in de brandstof!"

Maar deze aanbevelingen zijn voor Jilderd overbodig. "Ik neem het maar," zegt hij. "Ik zal je direct het geld brengen." Dan slaat hij de motor aan rijdt er op weg. Met grote ogen zien de dorpelingen hem na.

Thuis geeft het nog al wat deining. Vader voelt de oude geest over zich komen: "Wat zijn dit voor kuren, een motor? Ben je nu helemaal. Dit zal niet doorgaan, in geen geval."

Maar nu doen de jaren in Amerika en aan het front zich gelden. Jilderd blijft kalm.

"Kijk eens vader, dat zijn mijn zaken. U kan dat nu niet goed vinden, maar ik vind het wel goed. En daarom, praat er niet meer over. Ik betaal het ding zelf. En wat ik wil doen of laten zal ik zelf bepalen."

Jelke moet dat even verwerken. Het dringt tot hem door, dat de dagen dat Jilderd bij Folkert voer, voor altijd voorbij zijn.

Moeder is ook niet zo erg ingenomen met deze nieuwe stunt van haar zoon. Maar zij berust. Jilderd is er weer. Ze kan wel altijd danken!

Die tochten door Friesland.

Kleurige weiden, rood en geel en roze van de koekoeksbloemen, de meren blauw opdonkerend in het groene veld, de wouden. Bossen met stille laantjes, huizen aan zandpaadjes en daar achter weer huizen aan andere zandpaadjes. Vriendelijke kerkjes met kleine spitse torentjes, rook van stookhutten op de boerenerven met brede waalerende rookpluimen aan de schoorstenen.

(Wordt vervolgd)

CALVINIST-CONTACT — MAY 13, 1971



# Hoe ik tot het geloof in Jezus kwam\*)

Toen ik jong was had ik niet de minste lust om God te zoeken, want bekeerd zijn leek mij héél erg. Dat was niet te verwonderen daar ik uit een gezin kom waar het dienen van God met blijdschap ver te zoeken was. Je moest naar een bepaald model geestelijk gevormd worden, en alles wat daaraan niet beantwoordde was uit den boze. Dit alles werkte natuurlijk niet mee om God te zoeken. Bovendien was ik toen een erg opgewekte, vrolijke Frans, hield dolveel van muziek en alle andere mooie dingen om mij heen, dacht als een vlinder door het leven, en als gevolg dacht niet anders of iemand zoals ik kon niet bekeerd worden.

Nu bezat mijn vader veel boeken van z.g. "oude schrijvers". Als hij zag dat je je verveelde liep hij naar de boekenkast en legde één van die delen voor je op de tafel. Zo snuffelde ik soms zelf weleens in die boeken en pakte dan vaak "De Redelijke Godsdienst" van A. Brakel. Wat hij daarin schreef begon me langzamerhand te boeien.

Intussen was ik vierentwintig jaar geworden. Op zekere dag las ik het hoofdstuk over de Wederige boorte, waarin Brakel schrijft dat de meeste mensen bekeerd worden tussen hun 18de en 25ste jaar. Daarna neemt hun getal af omdat de mens, naarmate hij ouder wordt ongevoeliger is voor de genade. Toen ik dat nog eens goed overlas sloeg er een grote onrust door me heen. "Nog een jaar," dacht ik, "dan is de kans op bekering misschien voorgoed voorbij". Ik ging denken over mijn leven. Aan de buitenkant was dat wel goed, maar van binnen!...? Neen, dat zag er niet zo mooi uit, want Satan had een enorme zwakke plek in mijn leven ontdekt en die gebruikte hij om me in zijn netten te verstrikken. Ik zag dat ik hem overal volgde; hij was mijn heer en meester, en het zou vast niet lang meer duren of hij sleepte mij naar het verderf. Zo werd mijn vierentwintigste levensjaar één van de moeilijkste in heel mijn leven. Het werd een tijd van bidden en van worstelen, van hopen en van wanhopen.

Hoewel mijn vader onkerkelijk was geworden ging ik toch elke zondagmorgen naar de één of andere kerk, en luisterde met grote belangstelling naar de preek. Soms liepen de tranen me over de wangen, maar toen er eens geprekt werd over de tranen die in "God's fles" worden bewaard moest ik helaas voor mezelf vaststellen dat de mijne er wel zeer zeker buiten zouden vallen! Want ik ging steeds meer ontdekken dat ik geestelijk blind was. De Bijbel was een "gesloten boek" voor mij. Ik leefde voor mijn besef in een stikdonkere kamer waarin ik, al tastend langs de muren, naar de lichtschakelaar aan het zoeken was.

Op zekere dag sloeg ik toch de Bijbel maar weer eens open en ging zitten lezen over de blindgeborene en over de blinde aan de weg naar Jericho. Mijn moede en afgetobde ziel kreeg nieuwe moed en een golf van blijdschap sloeg door mij heen: het contact met God's Woord was er weer, en ik voelde een diepe verbondenheid met deze stumperds die er al even ellendig aan toe waren als ik. Hun roep om ontferming werd de mijne en een diep verlangen naar Jezus vervulde mijn hart, naar Hem die alléén maar genezing en redding kon geven. Zo kwam Hij op deze allergelukkigste dag van mijn leven op mijn weg. Mijn blindheid en mijn ellende belemmerden mij om naar Hem te gaan, doch HIJ kwam tot mij! Wat zich toen in mijn zieleleven is gaan afspelen is niet onder woorden te brengen. Het werd een geweldige strijd tussen Jezus en Satan. Jezus eiste mij van de Duivel op en die moest mij loslaten. Hij wierp mij als het ware voor Jezus' voeten. Toen maakte de Heiland mijn boeien los en opende mijn blinde ogen, die ik opsloeg in een geheel nieuwe wereld van louter licht, vreugde en vrede.

De maand daarop werd ik 25 jaar. Ik wist nu dat ik bekeerd was. Toen ik dat tegen mijn vader zei viel dit niet in goede aarde, en van die tijd af heeft hij weinig belangstelling meer voor mij getoond, waardoor mijn leven zeer moeilijk is geworden. Mijn moeder was anders. Maar die was reeds, na een ernstige kwaal, op zeven-enveertigjarige leeftijd in vrede heengegaan. Zo kwam ik al spoedig tot de ontdekking dat dit nieuwe leven veel strijd meebracht. Mijn levensverandering bleef niet onopgemerkt. Bij de moeilijkheden thuis kreeg ik het ook zwaar in het gezin waar ik werkte. Al gauw moest ik daar weg omdat ik niet op zondag wilde werken, en was genoodzaakt een andere werkkring te zoeken. In de kerk waren mensen die me naar vrome gezelschappen brachten waar ik al maar moest vertellen. Ik werd daar zo moe en leeg van dat ik voortaan weigerde om mee te gaan.

Intussen had ik in de Christelijk-Gereformeerde Kerk belijdenis gedaan bij Ds. Van der Heyden. In mijn hart brandde een grote liefde voor mijn naaste die buiten Jezus leefde. Nu, in dit opzicht was er genoeg te doen in een stad als Den Haag, en dus begon ik te werken voor Zondagschool en Evangelisatie. Voor ruim 25 jaar heb ik gewerkt onder de buitenkerkelijken, en ik vond het een heerlijk werk. We zochten ze op in de wegen en heggen en hielden samenkomsten, jeugdclubs, enz. O, het was een rijke tijd, die tijd van de eerste liefde. Later denk je er nog weleens met heimwee aan terug. Vooral de Bijbel-studie maakte je leven geweldig rijk.

Maar God wil ons dieper en verder inleiden in de kennis van Hem en het werk van Zijn Zoon, onze Here Jezus Christus. Ik had wel de Here Jezus als Profeet leren kennen, maar Hij is ook Priester, en Koning. Na verloop van enkele jaren ebde de blijdschap uit mijn leven weg om plaats te maken voor leegte en gemis. Aan wat ik beleefd had had ik niet meer genoeg, en ik voelde mijn zonden als een last op mijn schouders drukken. Ik stond schuldig tegenover de wet van God, en kon daar niet meer onderuit. Die wet was volkomen rechtvaardig en goed. Wat was ik bedroefd toen ik dat allemaal zag! Zo sluit God ons in het net van Zijn geboden, en er is geen enkel maasje waar we doorheen kunnen kruipen. Zo wordt in ons hart de schuldbelijdenis geboren. Het is smartelijk en zalig tegelijk omdat wij God zo innig liefhebben. Met Hopende uit Bunyan's Pelgrimsreize had ik: "Here, ik ben een groot, een zeer groot zondaar."

In deze weg wordt Jezus Christus ons zo dierbaar als onze lijdende Borg en Middelaar, en gaan we de geweldige waardij zien van Zijn dood en opstanding. Onze enige begeerte wordt dan om in Hem gevonden te worden, en Zijn gerechtigheid te mogen ontvangen. Wonderheerlijk ging toen het geloof in mijn hart weer opbloeien. Mijn oog werd gericht op al die rijke en heerlijke beloften van God en ik zag dat alles wat God eist Hij metterdaad ook geeft! Het onmogelijke wordt dan mogelijk, en dat geeft ons grote vrijmoedigheid om Hem alles te vragen wat ons ontbreekt. Toen ben ik met Hem gaan worstelen om de zaligheid en de vergeving van mijn zonden, evenals Jacob in Pniël, die God niet liet gaan tenzij dat Hij hem zegende.

Wat God ons daarop geeft is overweldigend! Hij bekleedt ons met de klederen des Heils en bedekt ons met de mantel der Gerechtigheid. En we leren de rijkdom van Zijn genade op een geheel nieuwe wijze kennen. Weer werd het een tijd van "Vreugde, vreugde, louter vreugde" (Pascal). Met Simeon kon ik zeggen: Nu laat Gij, Heer, Uw knecht in vrede heengaan naar Uw Woord, want mijne ogen hebben Uwe zaligheid gezien! Vanaf die tijd betwijfel ik het of Simeon werkelijk wel een "oude, grijze Simeon" was. Het kan evengoed een man in de kracht van zijn leven zijn geweest, want deze

beleving is aan geen leeftijd gebonden. Mijn blijdschap was zo groot dat ik haar bij iedereen ging aanprijzen: Je moest die blijdschap bezitten. Dat is natuurlijk wel waar, maar ze is een vrucht van het geloof en daar mogen we niet op steunen. De Here leert ons dat wel op Zijn tijd en wijze. Hij neemt ons al die dingen af, waar we op steunen, en het is altijd weer de Here Jezus zelf en Zijn volbrachte werk waarin we leren rusten en geloven.

Ook kwam er een grote belangstelling in mijn hart voor het werk van de Heilige Geest en een grote behoefte werd in mij geboren Hem in zijn vervullende kracht te leren kennen. Wat heb ik gesmeekt om geheel vervuld te mogen worden met de Heilige Geest! Wat smachtte ik naar Zijn gaven! Ik wilde zo graag een hele kleine Elia zijn, en ik voelde me één met Elia die vroeg om een deel van Elia's geest. En wat heb ik daarop weer heerlijke tijden beleefd! De Heilige Geest verzegelde het werk van God's genade in mijn hart, en vervulde mij met de vrede en de vreugde die alle verstand te boven gaat. Woorden schieten me hier tekort om dat naar waarheid te beschrijven.

Het valt me telkens weer op dat er zo weinig geloofsblijdschap is bij hen die zeggen Jezus Christus te belijden. Bij velen moet mis-schien de grote "doorbraak" nog plaatsvinden. Zou het niet komen doordat we zo spoedig tevreden zijn, en daardoor als kinderen Gods "beneden onze stand" leven? Alie genadeweldaden moeten ons toch steeds dichterbij Jezus Christus brengen, want Hij is immers de Rots van ons behoud. Mijn gebed is steeds: Here, wilt U mij maar bekeren en leiden zoals Gij het al Uw echte kinderen doet". En al hebben de mensen dan nog zo'n liefdeloos oordeel over ons, dan weten we toch dat Zijn leiding goed is.

Hier komen Zijn geestelijke gaven ons te hulp, vooral de gave van het gebed. We beginnen iets te zien van de nood der mensheid in z'n geheel, en van onze naasten in het bijzonder. Heel vaak betrap ik me erop dat ik meer bid voor anderen dan voor mezelf. Heerlijk te weten dat we de "garantie" hebben dat onze gebeden worden verhoord. God is Zijn beloften aan ons "kwijt"! We kunnen die mach-

tige trouwe God en Vader er als het ware mee "vangen". En Hij geeft zich graag gevangen op het gebed des geloofs.

Dat geldt ook voor ons aardse leven zoals de Here het beloofd heeft in Marcus 10:29. Ook deze belofte heeft Hij waar gemaakt in mijn leven. Altijd zijn er geweest de vaders en de moeders, de broeders en de zusters in het geloof. Ruim acht jaar heb ik als gezinverzorger gewerkt. Wat een ontzettende geestelijke armoede heb ik daar ontmoet! Als zich geen gelegenheid voordoet voor een gesprek over de eeuwige dingen, of als dat niet welkom bleek, dan ging ik onder mijn werk door maar een lied zingen. Dit deed soms meer dan woorden. Zo werd ik wel 'de zingende zuster' genoemd.

Met ontroering ontdekte ik in de leiding van mijn maatschappelijke loopbaan dat de Meester mij steeds méér toevertrouwde. Eerst waren het de lammeren, later volgden de schapen. En zo heb ik ondanks veel fouten en tekortkomingen mijn levenstaak mogen vervullen. Toen ik 60 jaar werd mocht ik niet meer werken. Door de intensiteit waarmee ik alles deed moest ik vroeger ophouden dan een ander. Dat vond ik heel erg. Een geweldig geschenk was dat ik mijn leven op kamers mocht verwisselen voor een eigen huis.

En zo vliegen onze jaren daarheen. Er blijven donkere tijden in ons leven, en Satan blijft ons bestrijden. Laten we het aanvaarden als een loutering die God nodig acht. Als wij met Jezus wandelen in het Licht dan verdraagt de Boze dat niet, want hij is nu eenmaal de Vorst der Duisternis. Weest daarom op uw hoede en geeft hem niets toe. Bidt of Jezus Christus hem "te lijf wil gaan", en dan zal de duisternis wijken voor het Licht, want: "Zonder Hem kunnen wij niets doen".

Tenslotte: Hier is de grote verwondering: Het is mij ten éenmale onbegrijpelijk wat Hij in mij heeft gezien! Een onnoemelijk tekort; een intens boos hart, en ga zo maar door. Maar door alles heen mag ik weten dat ik Christus' eigendom ben in leven en in sterven en dat niets mij kan scheiden van de liefde Gods die daar is in Christus Jezus. Daarvoor zij Zijn heerlijke Naam geloofd en geprezen van nu aan tot in eeuwigheid.

Nederland.

Mej. M.v.V.

\*) Toen we in Holland waren heeft Bep ons haar bekeringsgeschiedenis verteld, die ik getracht heb zo getrouw mogelijk in haar eigen woorden weer te geven. B. Boulogne.

## CANADA'S NATIONALE PARKEN:

### FUNDY NATIONAL PARK

door John F. Hayes

(Can. Scene) — Een van de meest aantrekkelijke gebieden in het oosten van Canada, het Fundy National Park, ligt aan zee met 30 tot 200 voet hoge klippen, en het wordt doorkruisd door waterstromen die de baai binnenkomen

## KERKINFORMATIE

Eigen maandblad van de Geref. Kerken

Dezer dagen verscheen het eerste nummer van **Kerkinformatie**, een maandblad dat officieel wordt uitgegeven in opdracht van de Generale Synode van de Gereformeerde Kerken. Het blad bevat de officiële mededelingen van de synode en van deputaatschappen van de synode ten behoeve van de kerkeraden en andere kerkelijke colleges, maar het is ook bestemd voor de kerkleden. Ook worden er de synoderapporten in gepubliceerd. Tot nu toe waren deze rapporten in het algemeen vertrouwelijk, maar de vorige synode besloot deze regel niet langer te handhaven, afgezien dan van bijzondere gevallen.

Behalve deze officiële berichtgeving treft men in Kerkinformatie ook reportages, interviews en artikelen aan over allerlei werk dat vanuit de gereformeerde kerken in binnen- en buitenland gebeurt en over oecumenisch werk waarbij deze kerken betrokken zijn. Prof. dr. J. Plomp, hoogleraar te Kampen verzorgt in het blad een kroniek.

Een proefnummer van Kerkinformatie kan men aanvragen bij het Algemeen Kerkelijk Bureau, Wilhelminalpark 2 te Utrecht.

## Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de getoede en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

niet toegelaten. U kunt daar echter naar hartelust varen met kano's en roeiboten die U op verschillende plaatsen kunt huren. Er is echter geen betere manier om het park te leren kennen dan door de wandelpaden te volgen, die een totale lengte van 50 mijl hebben. U mag ook vissen mits U zich voorziet van een visvergunning die U tegen een kleine vergoeding kunt verkrijgen.

Er zijn iedere dag wandeltochten door de bossen en langs het strand onder geleide van een gids. 's Avonds vertoont men films en worden er lezingen gehouden. Verder vindt men in het park een zoutwaterbad, waar het water op de gewenste temperatuur wordt gehouden, een golfveld, tennisbanen en een kegelbaan. U kunt er boten huren, paard rijden, er zijn restaurants, een kruidenierswinkel, benzine stations en een souvenir winkel in het park. De provincie New Brunswick organiseert iedere zomer — van de tweede week in Juli tot de derde week in August — een teken- en schildercursus en

een cursus in handenarbeid. Voor een kleine vergoeding kunt U ook hieraan deelnemen.

Verdere inlichtingen over Fundy National Park kunt U verkrijgen door te schrijven aan de Superintendent, Fundy National Park, Alma, New Brunswick. Tijdens Uw verblijf in het park zult U parkwachters in uniform aantreffen, die U gaarne van dienst zijn met het verstrekken van inlichtingen, zij hebben kaarten van het park bij zich en kunen U in alle opzichten "wegwijs" maken.

Geef Uw

## ADRESVERANDERING

steeds tijdig op aan de

Administratie van

## CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

## Gebruik Uw hersens voordat u uw rug gebruikt.

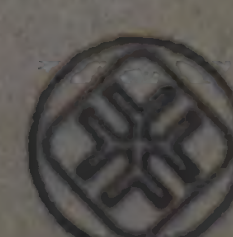
Uw rug voor iets gebruiken zou kunnen betekenen dat U zich vertilt: Dat is pijnlijk en niet bepaald de manier om van het leven te genieten. Als u iets moet verplaatsen of oplichten,

probeer eerst het gewicht. Als u het niet gemakkelijk kunt oplichten, vraag om hulp. Dat is zelfbescherming. En het werkt voor u en uw familie.



## Zelfbehoud. Het werkt.

Your Workmen's Compensation Board and Safety Associations, Ontario





# Congratulations

Zo de Here wil, hopen wij op donderdag 18 mei 1971 met onze geliefde ouders en grootouders

**BONNE ALTENA**  
en  
**IEKJE ALTENA-POSTMA**  
hun 50-jarig huwelijksfeest te gedenken.

"Loft de Heer want Hij is goed."

Hun dankbare kinderen:  
Mr. & Mrs. M. Altena, Drachten.  
Mrs. J. Altena, Drachten.  
Mr. en Mrs. J. Visser, Heerenveen.  
Mr. en Mrs. P. Altena, Mt. Hope.  
Mr. en Mrs. L. Altena, Hardegarijp.  
Mr. en Mrs. P. Brouwer, Hamilton.  
Mr. en Mrs. C. Bosma, Hamilton.  
en kleinkinderen.

Wegens familie-omstandigheden geen drukte.

R.R. 2, Mt. Hope, Ont.

Oldehove 1921 Burlington 1971

On May 19, D.V. we hope to celebrate the 50th wedding anniversary of our parents and grandparents

**KARST BOONSTRA**  
and  
**GRIETJE BOONSTRA-ZIJLSTRA**

"Except the Lord build the house they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Psalm 127:1

Their grateful children and grandchildren:

Dundas, Ont.:  
Fred and Dorothy Boonstra.  
Hamilton, Ont.:  
Kor and Trijntje Dykman.  
Hamilton, Ont.:  
Bill and Marijke Boonstra.  
Barrie, Ont.:  
Hendrik and Saakje Kort.  
Burlington, Ont.:  
Joe and Sieny Boonstra.  
Hamilton, Ont.:  
Clarence and Joyce Boonstra.

Chicago, U.S.A.:  
Harry and Thelma Boonstra.  
Greenville, Ont.:  
Jim and Jane Elzinga.  
39 grandchildren.  
2 great-grandchildren.

Open house will be held at their home on May 19, 1971, between 7 and 10 o'clock p.m.  
1517 Norwood Ave., Burlington, Ont.

Hoogkerk 1946 Dundas 1971

We are grateful to the Lord that we may celebrate with our parents and grandparents

**FRED BOONSTRA**  
and  
**DOROTHY BOONSTRA**  
(nee VAN DE LANDE)

their 25th wedding anniversary on May 20, 1971, D.V.

We thank God for sparing their lives and hope and pray that He will continue to be near them and spare them for us all.

Their thankful children:  
Sydney, Australia:  
Harriet.  
Waterdown, Ontario:  
Margaret & Joe DeWeerd,  
Bryan & Cynthia.  
Dundas, Ontario:  
Wilma.  
Kerry.  
Jenny.  
Wilfred.  
Dorothy.

R.R. # 2,  
Dundas, Ontario.

On Friday, May 21st, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

**GERRIT HUMMEL**  
and  
**JOUKJE HUMMEL-BOSMA**

their 45th wedding anniversary.

May the Lord grant them many more years together with their children and grandchildren:

David and Jenny Tigheelaar, Kevin, Houston, B.C.  
John Hummel, Joyce, Billy, Henry, St. Andrews West, Ont.  
Hilbrand and Fop Sikkens, Henry, Greg, Cornwall, Ont.  
Joyce and Greg Cartier, Ottawa, Ont.  
R.R. 1, Monkland, Ont.

May 19, 1921 May 19, 1971  
Rinsumageest, Brampton, Ont.  
The Netherlands Canada

With gratitude and thanks to God, we hope to celebrate with our parents and grandparents

**ANDRIES STRAATSMA**  
and  
**SJOUKJE STRAATSMA**  
(nee LEYSTRA)

the occasion of their 50th wedding anniversary.

Psalm 116 verse 12.

Ter Apel (Neth.):  
Maaike & Gerrit Steen.  
Berwick (Nova Scotia):  
Ann & Dick De Weever.  
Almelo (Neth.):  
Eel & Wil Straatsma.  
Brampton:  
Ian & Monique Straatsma.  
Jessie & Jack Talsma.  
Fred & Pat Straatsma.

Acton:  
Agnes & Dick Wijga.  
Brampton:  
Peter & Audrey Straatsma.  
Georgetown:  
Carol & Hank Ufkes.  
Brampton:  
Pat & Fred Jonker.  
Sonja & Eddie Buisman.  
St. Catharines:  
Audrey & Ron Vahrmeyer.  
and 52 grandchildren.

Reception will be held in the Immanuel Chr. Ref. Church, Church Street, Brampton from 2-4 o'clock on Saturday, May 29, 1971.  
1 Edgement Drive, Brampton, Ont.

Soli Deo Gloria.

1921 1971  
Oenkerk Bowmanville

Zo de Here wil hopen wij 26 mei met onze ouders, groot- en overgrootouders

**ALBERT TALSMA**  
en  
**JETSKE TALSMA (WIERINGA)**

de dag te herdenken dat ze 50 jaar in het huwelijk zijn verbonden.

Wij danken de Here voor deze zegen, en bidden Hem of Hij hun nabij wil zijn met het klimmen der jaren, en wil sparen voor elkaar en voor ons allen.

Hun dankbare kinderen:  
Gerlof & Aaltje Talsma, Cavan.  
Tetje & Jaap Buma, Enneskillen.  
Tine & Jan Heerschop, Whitby.  
Gerardus & Jo Talsma, Kendal.

21 kleinkinderen.  
5 achterkleinkinderen.

Gelegenheid tot feliciteren 29 mei van 7-9 in de Maranatha Christian Reformed Church Hall, Hwy. 2 east of Bowmanville.

Gelukwensen alleen s.v.p.  
Bowmanville, Ont.  
R.R. 4.

Congratulations to our dear parents and grandparents

**PIETER DAMSMA**  
and  
**NEELTJE DAMSMA-GREYDANUS**

on their 45th wedding anniversary on May 18, 1971.

"May the Lord who so richly has blessed them, in the years that have fled away, Continue to be in the future their Strength and their Keeper, we pray."

Their thankful children and grandchildren:

New Hamburg, Ont.:  
Jake and Joyce Damsma, Peter and Trecla.  
Hamilton, Ont.:  
Edward and Wilma Dam.  
Bridge Port, Ont.:  
Steve and Sandra.  
Van Kruistum,  
Nelda, Wynnie, Gilbert, Peter and Patsy.  
Petersburg, Ont.:  
Albert and May Heemsbergen,  
Ronnie and Brenda.  
Petersburg, Ont.:  
Gerald and Diane Damsma, Linda and Johnnie.  
Kitchener, Ont.:  
Clarence and Jane Damsma, Peter and Valerie.  
Lucknow, Ont.:  
Robert and Wanda Damsma, Annita and Donna.  
Kitchener, Ont.:  
Jim and Kaaren Damsma, Danielle.

1253 Ottawa Street South, Kitchener, Ont.

On Friday, May 14th, 1971 D.V. we hope to celebrate with our parents and grandparents

**GERRIT JAN BEENEN**  
and  
**JOHANNA BEENEN-MARSMAN**

their 45th wedding anniversary.

May the Lord bless them and grant them many more years for each other and for us, is the wish of their children and grandchildren.

Whitby:  
Zwante and Henk Wessels.  
Uxbridge:  
Egbert and Jos Beenen.  
Oshawa:  
Gerrit Jan and Alie Beenen.  
Whitby:  
Diny and Gerrit Hammers.  
Whitby:  
Jan and Jopie Beenen.  
Whitby:  
Gerrit and Meta Beenen.  
And 23 grandchildren.

Reception in the Hebron Chr. Ref. Church, Elisabeth Crescent, Whitby, on Saturday, May 15th from 7.30-9.30 p.m.  
109 Kent St., Whitby, Ont.

On May 19, 1971 D.V. we hope to celebrate with our parents and grandparents

**EKKE JAN WIGBOLDUS**  
and  
**FRANSKE CREMER**

their 45th wedding anniversary.

"Welgeukzalig is de mens wiens sterkte in U is, in wiens hart de gebaande wegen zijn." Psalm 84:6.

Anneke and Riemer Folkerts, Aalten, Netherlands.  
Joke and Okke Jan Bouwman, Haren, Netherlands.  
Froukje and John Tamming, Strathroy, Ont.  
Ralph and Willy Wigboldus, Ayr, Ont.  
Jan Drewes Wigboldus, Wagenborgen, Netherlands.  
Ekka and Dick Dyk, Galt, Ont.  
Simon and Bertha Wigboldus, Vancouver, B.C.  
Tine and Case Van Dyk, King, Ont.  
Clara Wigboldus, Pretoria, South Africa.  
Cathy and Bob de Haan, Hamilton, Ont.  
Paul and Mae Wigboldus, Strathroy, Ont.  
Clarence and Janet Wigboldus, Galt, Ont.  
Mary Wigboldus, Kitchener, Ont.  
Andy and Joanne Wigboldus, Ayr, Ont.  
and 32 grandchildren.

Open House for relatives and friends will be held at their home on Saturday, May 22, 1971 between 10 A.M. and 4 P.M.  
R.R. # 1, Ayr, Ont.

Engwierum 1926 Bowmanville 1971

On Thursday, May 20th, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

**JOHN DE VRIES**  
and  
**EVERDINA DE VRIES-KERKSTRA**

their 45th wedding anniversary.

May the Lord give them many more years in happiness together.

Wally and Bertha De Vries, Worth, Ill., U.S.A.  
Jennie & Peter Vermeulen, Bowmanville, Ont.  
Bill & Dinie De Vries, Bowmanville, Ont.  
Jake & Vera De Vries, Oshawa, Ont.  
Pat & Klaas Smit, Trenton, Ont.  
Betty & Bob VanderStelt, Brantford, Ont.  
and 27 grandchildren.

39 Waverley Road, Bowmanville, Ont.

On Sunday, May 16th, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

**JOHN VANDERTUIN**  
and  
**JELTJE VANDERTUIN-HENSTRA**

their 40th wedding anniversary.

May the Lord bless them and keep them.

Brantford, Ont.:  
William & Gloria Vandertuin.  
Kentville (Nova Scotia):  
Robert & Alice Vandertuin.  
Mount Pleasant, Ont.:  
Paul & Willy Vandertuin.  
And 11 grandchildren.

Opportunity to congratulate Sunday afternoon, May 16, 1971 at their home Russell Street, Mount Pleasant, Ont.

We thank God that we can celebrate our parents' and grandparents' 45th anniversary with them on Thursday, May 27, 1971.

**ARIE DEBREE**  
and  
**SIJTJE DEBREE-KOK**

We thank our parents for all the good things they have done for us.

Grace and Herman Molenkamp, Sandra and Margaret, Dorothy and Herbert Lettinga, Neil, Debbie and Ruth, Bertus and Grietje Debree, Arie, Gerrit, Irma and Gerda.  
Tinie and Arend Lagemaat, Irene, Sylvia, Anthony and Ronnie.  
Neil and Ina Debree, Wilma, Eric, John and Monique.  
Nelly and Chuck Wallish, John, Sharon and Glen.  
Harry and Edith Debree, Kathie, Sherri and Kevin.  
Sandra and Randall Huisman, Cindy and Kimmy.  
Emmy.

10454 - 70 Ave., Edmonton, Alberta.

Hoogezand- St. Catharines  
Sappemeer 13th May 1971

On Thursday, May 13, 1971 D.V. we hope to celebrate with our parents and grandparents

**JOHN SUK**  
and  
**DIRKJE SUK-TEN CAAT**

their 40th wedding anniversary.

"The eternal God is your dwelling place, and underneath are the everlasting arms." Deuteronomy 33:27A

Brampton:  
Bill and Jane Suk.  
St. Catharines:  
Gerda and Dick Kok.  
Tottenham:  
Albert and Lynn Suk.  
St. Catharines:  
Ralph and Jennie Suk.  
Brampton:  
Jane and George Neutel.  
St. Catharines:  
John Suk.  
and 17 grandchildren.

Open House will be held on Friday, May 14, from 7.30-9.30 p.m. (Gymnasium Calvin Memorial Christian School, 99 Scott Street, St. Catharines.)

With joy and thankful hearts to the Lord, we hope to celebrate on May 21, 1971 the 40th wedding anniversary of our parents and grandparents

**JACOB WESTERHOF**  
and  
**BEITSKE WESTERHOF-NIEWIJK**

"I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye." - Psalm 32:8.

Their grateful children and grandchildren:

Hillier, Ont.:  
Frank & Nel Westerhof, Debbie, Alida, Elizabeth, Jacob, John, Emily.  
Hillier, Ont.:  
John & Grace Westerhof, Jacob, Henny.  
Belleville, Ont.:  
Leo & Helen Westerhof, Antonia, Bernice, George, Jason.  
Seafort, Ont.:  
Walter & Helen Westerhof, Nancy, Joel.  
Oshawa, Ont.:  
Henry & Shirley Westerhof.

Open house will be held at the Town Hall at Miller on May 22, 1971 from 7.30-10 P.M. All friends and relatives welcome.

On Friday, May 28, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

**OEGE BANDSTRA**  
and  
**LIEUKJE BANDSTRA-DEKEMA**

their 40th wedding anniversary.

May the Lord bless them and grant them many more years of joy and happiness together.

John and Anne Bandstra, Newcastle.  
Jenny and Bill Dykstra, Weston.  
Jim and Betty Bandstra, Bowmanville.  
Herman and Hinke Bandstra, Bowmanville.  
Mike and Jenny Bandstra, Smithers, B.C.  
Anne and Claud Biersteker, Woodbridge.  
Bob and Pat Bandstra, Orono.

R.R. 1, Newcastle, Ont.

We are thankful to the Lord that we may celebrate with our parents and grandparents

**Mr. & Mrs. JOHN MEYER**

their 40th wedding anniversary on Tuesday, May 11, 1971.

Galt, Ont.:  
Piet & Kiny Meyer.  
Lambeth, Ont.:  
Renzo & Clara Meyer.  
Belmont, Ont.:  
Peter and Audrey Meyer.  
Burlington, Ont.:  
Alice & Jake.  
And grandchildren.

Lambeth, Ont.

On Friday, May 21, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

**FRED LEENSTRA**  
and  
**EDITH LEENSTRA-KOERTEN**

their 40th wedding anniversary.

May God spare them for each other and for us for many years to come.

Their grateful children:

Siemen & Henny Leenstra, Lacombe, Alta.  
Henny & Ben Senneker, Vauxhall, Alta.  
Pearl & Jake Tjepkema, Vauxhall, Alta.  
Fred & Ida Leenstra, Burnaby, B.C.  
Henry & Tina Leenstra, Lethbridge, Alta.  
Tina & Gerald Oevering, Vauxhall, Alta.  
Andy & Deanna Leenstra, Germany.  
Bill & Karen Leenstra, Renville, Minnesota.  
Ray & Gwen Leenstra, Sioux Centre, Iowa.  
and 25 grandchildren.

Box 194, Vauxhall, Alta.

Lutjegast 1931 Trenton 1971

On Saturday, May 15, 1971, the Lord willing, we hope to celebrate with our beloved parents

**JOHN TRIEMSTRA**  
and  
**ANNE TRIEMSTRA**  
(nee HELDER)

their 40th wedding anniversary.

"I lift up my eyes to the hills, From whence does my help come? My help comes from the Lord Who made heaven and earth." Psalm 121:1-2.

Their thankful children and grandchildren:

Oshawa:  
Geert & Etty VanScheper, Gerard, John, Andrew & Edwin.  
Colborne:  
John & Yvonne Van Egmond, Edward, David, Raymond, Maurice, Mary-Anne & Yvonne Janette.

Trenton:  
Martin & Joanne Triemstra, Dianne & Annette.  
Trenton:  
John & Janet Voskamp Jr., Jeffrey, Steven & Paul.  
Trenton:  
Clarence & Ann DeVries.

Trenton, Ont.  
R.R. # 3.

1931 1971

With much thankfulness and gratitude to God, we hope to celebrate with our parents and grandparents

**FREDERICK POSTMA**  
and  
**TRYNTJE POSTMA-ALMA**

the occasion of their 40th wedding anniversary on Friday, May 21, 1971.

That our Heavenly Father may bless them and keep them in His care, is the wish of their children and grandchildren.

George and Ann Postma, Leamington, Ont.  
Albert and Roelle Postma, Blenheim, Ont.  
Douglas and Wilma Radersma, Newmarket, Ont.  
John and Jane Hoogsteen, Cottam, Ont.  
Henry and Mary Postma, Essex, Ont.  
Sander and Mary Postma, London, Ont.  
Renze and Marjorie Postma, Cottam, Ont.  
And 22 grandchildren.

R.R. # 3, Cottam, Ont.

Grateful to our God we celebrated with our parents and grandparents

**Mr. and Mrs. EDWARD TOP**

their 40th wedding anniversary on May 7th, 1971.

84 Cedar Street, Guelph, Ont.

Their thankful children and grandchildren.

Hoogkerk 1936 Hamilton 1971

"And a three-fold cord is not quickly broken." Ecc. 4:12b

On May 7, 1971 we were able to celebrate with our dear parents and grandparents

**JERRY ASSIES**  
and  
**SYLVIA ASSIES**  
(nee LEUTSCHER)

the occasion of their 35th wedding anniversary.

That the Lord may spare them for each other and for us, is the prayer of their thankful children.

Port Dover, Ont.:  
John & Alice Bokma, Sharon-Lee, Sylvia-Lynn.  
Hannon, Ont.:  
Bill & Claire Beldman, Gerald, Roger, Cameron.  
Hagersville, Ont.:  
Garry & Harmene Sytsma, Jerry Andrew.

335 Rymal Rd. East, Hamilton, Ontario.

1936 1971

On May 9th, 1971, the Lord willing, we will remember with our parents and grandparents

**SJOERD BAARDA**  
and  
**BOUKJE BAARDA-VISSER**

that the Lord united them in marriage 35 years ago.

May the Lord bless them for each other and for us in the years to come is the wish of their thankful children and grandchildren.

Exeter, Ontario:  
Chester and Terrie Baarda, Marilyn, Brian, Sandra, Nancy.  
Stratford, Ontario:  
George and Katie Baarda, Gwendolyn, Heather, Jennifer.  
London, Ontario:  
Cornelius and Ann Baarda, Steven, Catherine.  
Fonthill, Ontario:  
Dick and Eb Bokma, Sherry, Tracey.  
Wellandport, Ontario:  
Ralph and Dorothy Janssen, Darrell.  
Dave and Tina VanderWier, Jamie.

Smithville, Ontario:  
Ann, Frank, Gerty, Ron, Danny, Dick.

Box 67, Smithville, Ont.

Schippliden 1936 Georgetown 1971

On Thursday, May 13, 1971, the Lord willing, we hope to celebrate with our dear parents and grandparents

**PAUL DIJKXHOORN**  
and  
**CATHRINE DIJKXHOORN**  
(nee BOS)

their 35th wedding anniversary.

We pray that the Lord may bless them, and keep them in His care, for each other and for us, is the wish of their thankful children and grandchildren.

Henny and Albert Flihkema, Georgetown, Ont.  
Rita and Simon Frankruyter, Richard, Robert, Carl, Georgetown, Ont.  
Ron and Tena Dijkxhoorn, Cheryl, Michelle, Georgetown, Ont.  
Harry and Clara Dijkxhoorn, Paul, Jeffrey, Sandra, Georgetown, Ont.  
Paul and Tilly Dijkxhoorn, Karen, David, Annette, Lisa, Susanne, Michael, Georgetown, Ont.  
Ineke, and Frank Namink, Georgetown, Ont.

May 14, 1936 May 14, 1971  
Heerenveen New Hamburg  
Netherlands Canada

With much thankfulness and gratitude to our Heavenly Father, we hope to celebrate with our parents and grandparents

**WILLIAM DEHAAN**  
and  
**GERTRUDE DEHAAN**  
(nee WIEBENGA)

the occasion of their 35th wedding anniversary on May 15, 1971.

Kitchener, Ont.:  
Sam & Jean DeHaan, Kathleen, James, Brenda & Linda.  
Rochester, N.Y.:  
Anne & Ralph Smeda, Ralph, Vivian & Reid John.  
Kitchener, Ont.:  
Dorothy & Henry Olthoff, Trudy & Cynthia.  
New Hamburg, Ont.:  
Bill & Betty, Kimberly & Duane.

107 Scott Street, New Hamburg, Ont.

(Continued on page 11)



A CANADIAN'S RIGHTS

(Canadian Scene) — What are the rights of a Canadian? There is no single document which puts them all down neatly. They are, in part, a number of basic freedoms which have developed through history: the right to express opinions openly without interference by the government or the police as long as we don't injure someone else by defamation or slander, or make seditious remarks to stir up violence or treason; the right to meet with others and form organizations; freedom of worship, the right to move from job to job, or place to place, without work permits or visas from the police; freedom to do what you wish as long as you don't break the laws of the land; the right to publish your views on any subject within the bounds of decency and the law of libel; freedom to own property and engage in business; finally, the right to vote secretly, to choose whichever political party you want, to run as a candidate for office yourself. There is no state church, no state newspaper, and no state political party.

The British developed a system of so-called "common law" which Canadians inherited. Instead of following the practice of most European countries, and developing a law code modelled after the Roman law codes which spelled out offences and listed penalties, the British left it to the judges in the courts to decide cases on the basis of "common" or customary or traditional law. This is how freedom of speech, freedom of the press, and the right to trial by jury were established as "rights" in Britain, and we inherited such rights. However, increasingly in recent years, our rights have been established by "statute", that is, by acts of Parliament at Ottawa,

or acts of provincial legislatures or even by municipal bodies. So, many of our civil liberties which were formerly based on common law are now contained in statutory legislation, that is, they are set down as laws of the land. The best example of this is the Bill of Rights which was passed by Parliament in 1960. It is important because it sets down clearly and simply, as a few of the land, what some of the rights of a Canadian citizen are and it includes some of the rights which were formerly based on tradition or common law. Of course, this Bill is not the end of the list of Canadian rights. For example, the Province of Saskatchewan has its own Bill of Rights, and some provinces have, for example, the fair accommodation acts which forbid racial or religious discrimination in the renting of rooms. Many of our political rights — the right to vote, to mark our ballot secretly, to run as a candidate — are founded on other laws or statutes at national and provincial levels.

It is clear that many of our rights come from the laws of the land, but it is also clear that because these laws are so varied and numerous it is difficult to draw up a single complete list of all the legal, civil, constitutional and fundamental rights of Canadians. But there is no question of our possessing them. If you want a copy of the Federal Bill of Rights to begin your study, you can get it from the Canadian Government bookshops in Halifax, Montreal, Ottawa, Toronto, Winnipeg or Vancouver. There are also various social welfare payments which you can claim from both federal and provincial governments, if you are a

Canadian citizen and qualify, and which, therefore, might be called "rights". The Federal Government pays family allowances, unemployment insurance, war veterans' pensions, and operates an old age security pension scheme. It also co-operates with the provinces in providing other welfare benefits, for example, pensions to the disabled and mothers' allowances. You can find out about them by telephoning your City Hall or by writing to your member of Parliament.

The Public Order Temporary Measures Act

In October, 1970, the Federal Government invoked the War Measures Act, a 56-year-old statute giving the Government unlimited powers to deal with domestic insurrection. This unprecedented assumption of wartime powers in peacetime was invoked because the Prime Minister saw it as vital in order to maintain the rule of law during the Quebec crisis. Under the authority of the Act, the Government introduced legislation banning the Front de Liberation du Quebec and similar organizations and making membership in them illegal. The regulations also empowered the police to search and arrest without warrant, to detain suspected persons without bail. In November, the Public Order Temporary Measures Act, which displaced the War Measures Act, continued the suspension of rights with important modifications and safeguards. The expiry date of the new Bill was April 30th, 1971, and the Federal Government did not extend this Bill. A Globe and Mail editorial observed that "the very existence of any bill postulated on the idea that arbitrary powers are essential to the public order of Canada is a shame we should not want to live with for a single day or longer than necessary".

From other Presses

EDUCATIONAL SCHIZOPHRENIA

In recent weeks aid to private schools has again become a larger issue. In Ontario, it has become one of the critical questions between the major parties as they look forward to the next provincial election. The Saskatchewan government recently declared its intention of upping significantly the funds private schools will receive. The Manitoba government, on the other hand, is reportedly divided over the question, the Premier and a number of his colleagues apparently favouring aid, other members of the government side strongly against it.

Faced with deteriorating public schools, an increasing number of parents are becoming ready to consider the worth of schools which confess a Christian view of life rooted in the Bible. It is no surprise then that Christian schools are generally experiencing an upsurge in attendance.

We have seen it in our schools too — Eden Christian College at Niagara-on-the-Lake and the MBCI in Winnipeg are at their peak enrollment. The MEI, in Clearbrook, after a slump of a number of years, is climbing back to a figure close to its previous record.

It will not be surprising if aid to private schools will become a fact across the country within a few years. It is becoming increasingly clear, even to non-Christian educators, that they may represent a healthy alternative to the type of education which is offered in the government-run schools. Also, it is becoming quite plain to all that the government-run schools do indeed operate within a life perspective — a life perspective which clashes deeply with the perspective of those who confess Jesus Christ as their Saviour and Lord and the Bible as their authoritative guide.

It may be that in a few years we will eagerly seek such aid. Operation of any institution is becoming alarmingly expensive, and our schools, of course, too. If we do, however, we will need to undergo a thorough testing of our aims in education. I have the impression that in some cases these are far from clear.

At the heart of the questions lies the problem of the basic stance of teachers and school board. It becomes a matter of de-

termining whether the school exists for the sake of perpetuating an elitist cultural package, or whether the school has a thoroughly Christian worldview, a commitment to Christ and his Word, which it wants to communicate. Great school spirit, tremendous dramatic, musical or athletic performances won't do — if our schools do not come through as Christian institutions.

This is the time when our conferences must seriously grapple with this question. I would ask, for example, whether we do not have a right to expect that teachers in our schools make a clear confession of their faith? Furthermore, is it not time that we receive from our teachers a clear statement of their position in relation to the Church. If a school is to reflect the essential thrust of the Church, the teachers must have a high view of the Church and demonstrate their eagerness to build the Church. That does not

mean a lock-step relationship with the church hierarchy, but a demonstrated concern for the welfare of the Church and its mission. This has sometimes been noticeably absent.

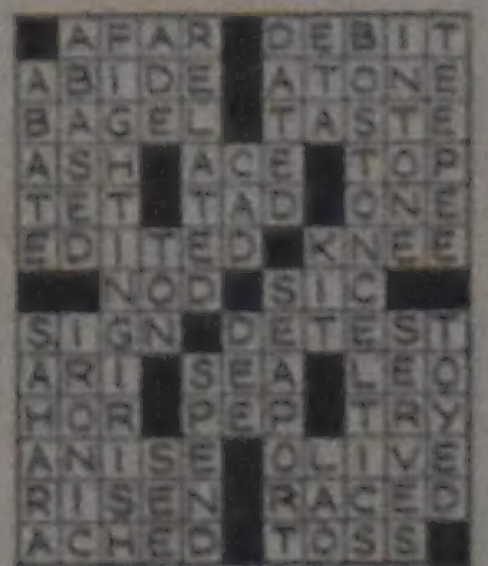
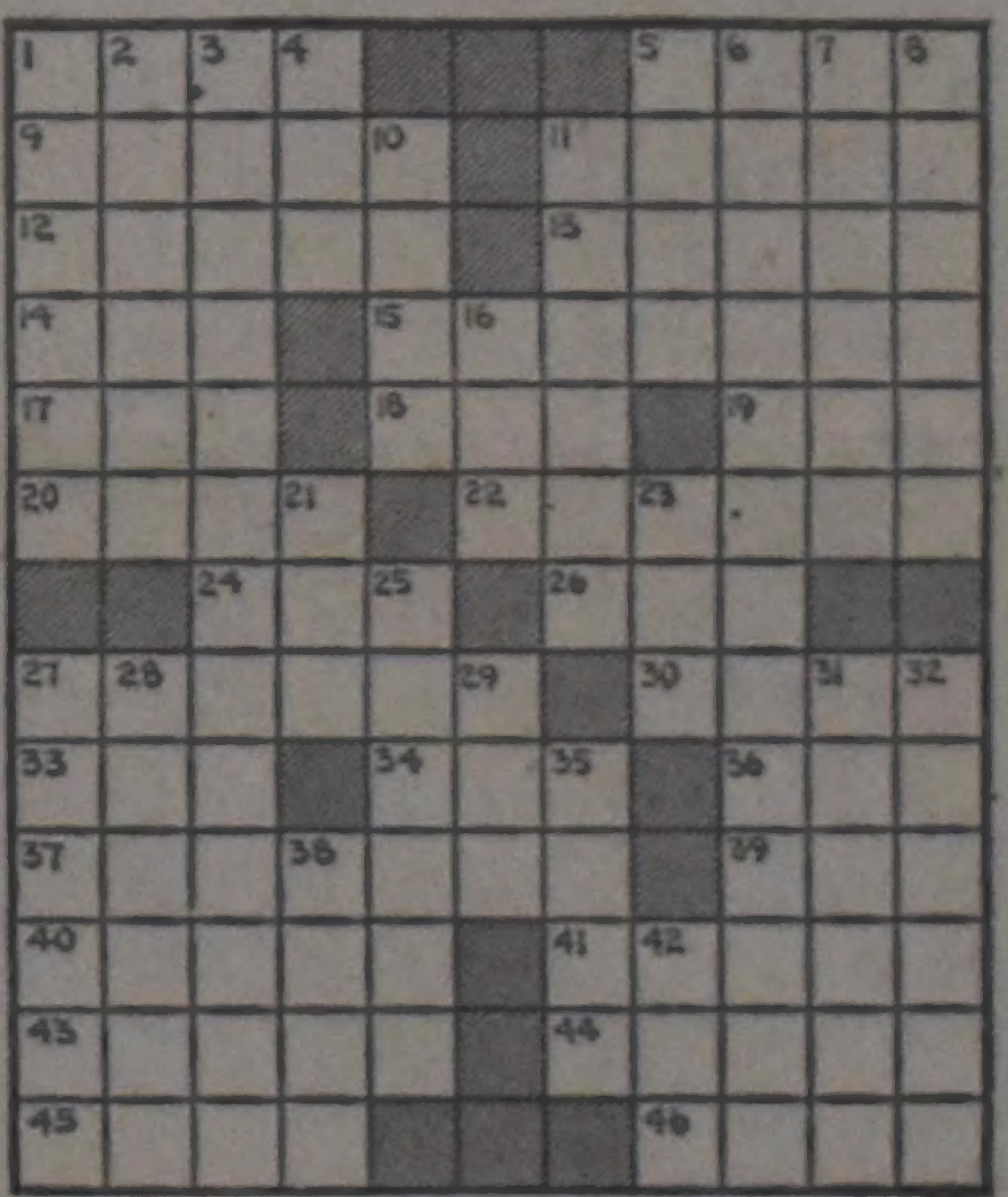
At the Manitoba conference last June, David Duerksen raised the same question, "What is the real spiritual pulse of our school?" he queried. "Certainly our outward show in terms of sports, music and drama is excellent. However, I seriously doubt whether these things warrant the expense, especially if they are a veneer to hide the spiritual hollowness within. Of course, our children will reflect our own spiritual hollowness."

Duerksen was suggesting that the crux of the problem facing our school(s) is philosophical. We will get nowhere as long as we refuse to recognize this fact. We can continue our schizophrenic way of operating our schools — and probably attract hosts of students. But if we want our schools to come through as genuinely Christian schools, we will have to go deeper.

Harold Jantz, in "Mennonite Brethren Herald".

CROSSWORD PUZZLE

- ACROSS  
1. — au lait  
5. Necktie fabric  
9. Girl's name  
11. "Sweet" — O'Grady  
12. Bombard  
13. "An — for the Teacher"  
14. Wireless (abbr.)  
15. Football pass  
17. Boundary (comb. form)  
18. Islet  
19. Inhabitant (suffix)  
20. Landlord's due  
22. X, Y or Z  
24. Leg  
26. Blushing  
27. Had words  
30. Ancient Greek commune  
33. Knightly title  
34. Turnmeric  
36. St. —, "West Point" of France  
37. Reddish liqueur (2 wds.)  
39. " — pro nobis"  
40. Run away with  
41. Pastry goodies  
43. Cut  
44. Sufficient
45. Eye inflammation  
46. Franco-Belgian river  
DOWN  
1. Twin to Pollux  
2. Cling  
3. Stimulated, hippie style (2 wds.)  
4. Building extension  
5. Lasso  
6. The old college spirit (3 wds.)  
7. Roman procurator of Judea  
8. K.P. worker  
10. Songstress Fitzgerald  
11. A cat, for instance  
16. Trouble  
21. Greek T  
23. Little Theodore  
25. Corporate deal  
27. Estimate  
28. Tiny brook  
29. "Agnus —"  
31. Shrub  
32. Crossword puzzle aid  
35. Architectural pier  
38. Fencing foil  
42. "Once in Love With —"



SOLUTION to previous Crossword Puzzle



Come, vacation in our area, and visit Calvin for a day or two. Reservations should be received at the College one week before arrival.

In June, July, and August the residence halls at Calvin College, Grand Rapids, Michigan will be open to those interested in visiting the campus. Residence hall accommodations will be provided Monday through Friday for a daily charge of \$2.00 per person (\$1.00 for children under 12). Daily tours of the campus begin at 10 a.m. at Heritage Hall. Staff members welcome you to visit summer session classes.

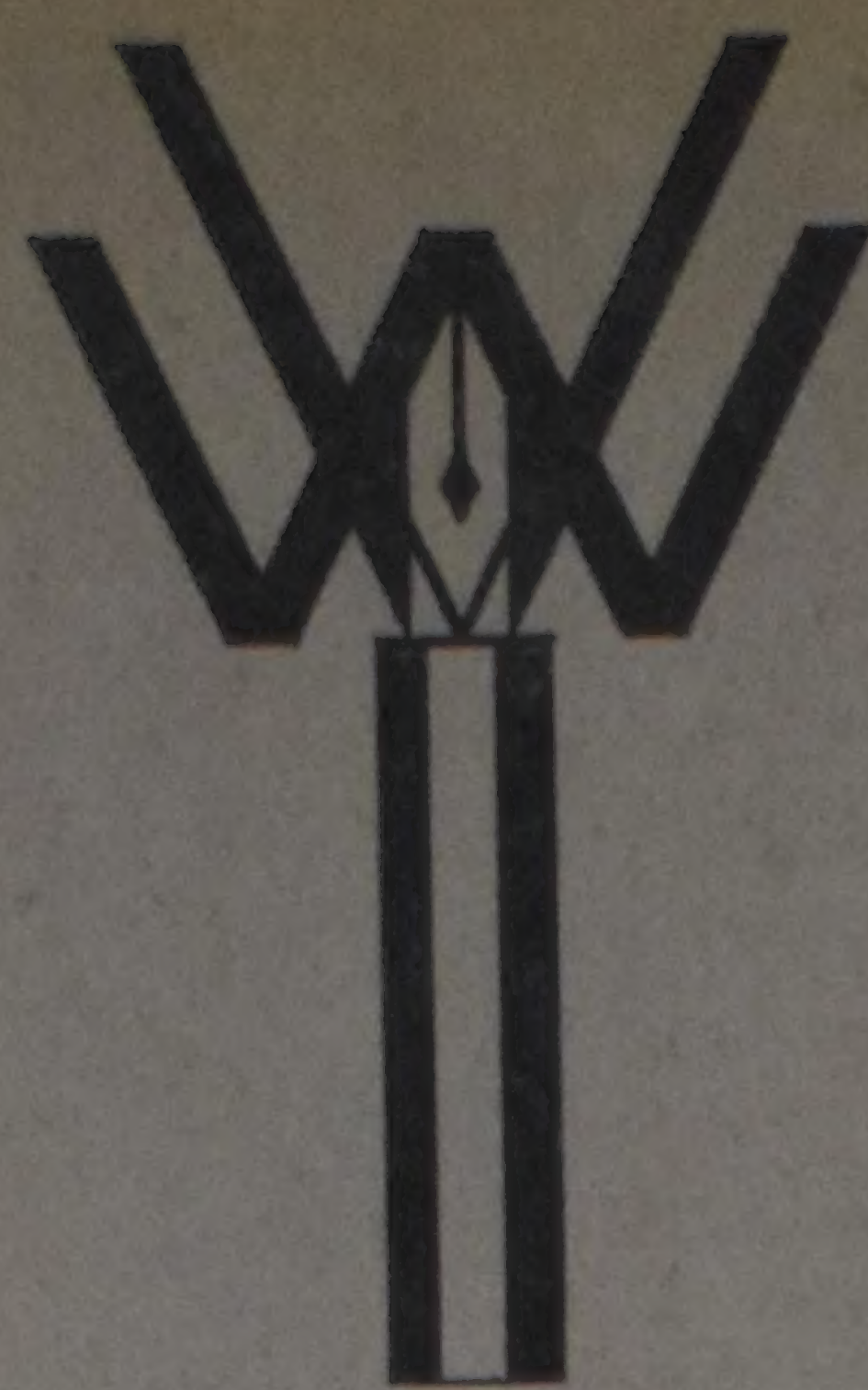
From: Name:.....  
Address:.....  
.....  
No. in Party:.....  
Dates:.....  
Send to: VISIT CALVIN  
Calvin College  
Knollcrest Campus  
Grand Rapids, Mich. 49506

A WIDOW'S SONG

Lord,  
it struck me like the blow  
of a hammer,  
The pain left me stunned,  
dumb,  
frozen . . .  
A choking tightness gripped my chest; making me pant for breath.  
Heaving convulsive, irregular sighs, I stood there . . .  
speechless  
tearless  
blood-drained  
insensitive . . .  
except for the feeling that I was going under with him . . .  
that very moment . . .  
not caring if I did . . .  
But then, Lord, You were there, that very same moment  
touching my blood,  
making it circulate again,  
rushing through my deadened fingers . . .  
Lord,  
You made these very first tears well up,  
relievingly,  
releasingly . . .  
Thank you, Lord,  
for instantly mobilizing my memory . . .  
flashing on screen:  
his smiling face  
loving eyes  
busy hands . . .  
It must have been You Lord, Who created in me that first seedling of  
courage to pick up the pieces  
of my  
broken life . . .  
\*\*\*\*\*  
As I sat at the wayside of my shattered love, dreams . . .  
with that endless, barren desert road of deprivation and loneliness  
staring me grimly in the face,  
— feeling amputated,  
— disabled,  
— frightened,  
each step on this agonizing road bringing surging  
throbbing pains . . .  
You took over, Lord . . . Completely!  
teaching me, as one teaches and invalid, step by step,  
sometimes gently, sometimes harshly, rebukingly,  
always lovingly,  
how to walk that new road . . . and cope with the pain  
of my  
missing limb . . .  
Anonymity upon request. Ed.

Anonymous





# World of Young Writers

## Children's Writing Contest

### PRIZE WINNERS

The number of entries in the Children's Writing Contest has far exceeded the expectations. For that reason a total of 21 prizes have been awarded. The winners are:

**FIRST PRIZE (\$10.— Cash):** Aletta VanderPlaat  
47 Oakdene Ave.  
Kentville, N.S.

#### SECOND PRIZES: (\$5.— Cash each)

Margaret Dykhuis  
1804 Park Avenue  
London 35, Ontario

Shirley Geertsema  
R.R. #1, Pitt Polder  
Pitt Meadows, B.C.

#### THIRD PRIZES: (\$5.— Cash each)

Fred Boer  
R.R. #3  
Wyoming, Ontario

Marian Ruth Vis  
4880 - 48th Ave.  
Ladner, B.C.

Dorothy Mollinga  
7 Rosedale Drive  
Stoney Creek, Ontario

#### GRADE 8: (Book)

Diane Frouws  
383 Frank Street  
Warton, Ontario

Grace Van Niejenhuis  
R.R. #1  
Orono, Ontario

#### GRADE 7: (Book)

Bernice VandenBerg  
R.R. #2  
Oakwood, Ontario

Sandra Beintema  
Laurel, Ontario

Bonnie Bosch  
R.R. #3  
Ingleside, Ontario

#### GRADE 6: (Book)

Martin VanderGest  
106 Fairview Ave.  
St. Thomas, Ontario

John Eisen Jr.  
417 Raglan St. N.  
Renfrew, Ontario

#### GRADE 5: (Book)

Sylvia Hoekstra  
308 Green St. - Apt. 15  
Whitby, Ontario

Rozanne Vlasbom  
% Sarnia Chr. School  
Sarnia, Ontario

#### GRADE 4: (Book)

Nancy Tamminga  
3447 Vassar  
Dearborn, Michigan

Diane Van Faassen  
R.R. #1  
Thunder Bay "F", Ont.

Darlene Snaterse  
12214 - 38 St.  
Edmonton, Alberta

**GRADE 3: (No Winner)** — Only one entry received in this grade.

#### GRADE 2: (Book)

Jacqueline Van Faassen  
R.R. #1  
Thunder Bay "F", Ontario

#### GRADE 1: (Book)

Esther Joy Velthoen  
28 Bruce Ave. West  
Renfrew, Ontario

The prizes will be forwarded to the winners as soon as possible. Cash prizes will be forwarded by the office of Calvinist-Contact in Hamilton, Ontario; Book prizes will be mailed from the W.Y.W. office in Grand Rapids, Michigan. Please allow sufficient time for processing.

It has been an exciting contest with many, many good entries, well over 100 in number, from all over Canada, and some from the U.S. Most of the entries were by pupils in grades 4 through 8.

This is the first of the winning entries issues. The next WYW-page will carry the balance. Other entries will be considered for publication in the future. A special "thank you" to those of you who illustrated your stories and poems with drawings. One of these is reproduced on this page.

Congratulations! And thanks for joining the contest.

### This Land

The land is deep in a soaring mist,  
And Silence walks the sun-kissed strand  
of this golden land of dusk and dawn.

The quiet twilight, moon-washed whispering,  
Catches the lonely coyote's cry,  
that carries over this barren land,  
A whisper and a sigh.

No Terror sweeps this silent world,  
Where sunshine casts its magic spell  
And crystal raindrops gaily dwell  
in rapturous enchantment.

Aletta VanderPlaat, 11  
Kentville, N.S.

### Growth

A small  
green  
twig  
inches its way  
upward  
as the days  
go on.  
Soon,  
tiny, green  
leaves  
shoot out,  
slowly  
making their way  
into  
a world  
full of  
life.  
Another sign of life  
appears  
at the top  
where  
a bud is  
pushing its way upward.  
Every day,  
it grows  
till  
it seems it will  
burst.  
Slowly,  
distinct pink and red lines  
are seen  
where  
the bud begins to  
split.

God  
stoops down  
and touches it  
and a miracle happens.  
I bursts into  
bloom,  
spreading its  
dark  
velvet dress  
out far,  
and  
drinking in,  
every drop of  
God's  
golden  
sunshine.

Margaret Dykhuis, 11  
London, Ontario.

### Blood of a Demon

Peering down a hill, looking at  
his huge herd, the blood bay  
stallion stood nervously pawing  
the ground with his white-stock-  
inged foot. His sides heaved with  
anger, his eyes glistened with  
rage. The wild stud smelled the  
dreadful odor of another stallion!  
Snorting anxiously, he raced down  
the hill toward the startled mares.  
They cocked up their ears when  
their leader appeared. Making his  
mares gallop, the bay kicked up  
his flying hind feet. One mare  
fell behind the herd. The stallion  
turned around, and bit her on the  
rump. Frightened, the mare caught  
up with the herd.

Finally, the stallion decided to  
rest a while, but the odor was  
still in the air. Even stronger! It  
was near, and he smelled other  
horses too! His instinct told him  
to find his enemy and destroy  
him. The stud threw his small, in-  
telligent head around and twitched  
his ears.

Suddenly his opponent stood be-  
fore him and shrieked a neigh of  
challenge. Sniffing and circling  
around each other, the two stal-  
lions bolted. Finally they reared  
high in the air, and rammed into  
each other. The enemy threw up  
his head, and bit a hunk of flesh  
out of the sleek neck of the bay.  
In terror, the bay, with all his  
might, crashed upon the heavy  
body of his opponent. Screaming  
with rage, the enemy stud lashed  
up his hind feet like a striking  
whip, making them come upon the  
blood bay's rump. The bay flew  
at his enemy like a flamingo in  
full flight. Tiring out, the new-  
comer trudged as fast as he could  
go down to the hills. Majestically,  
the blood bay stallion trotted  
around his enemy's herd, and scat-  
tered them into his own, making  
them feel safe with their new  
leader.

Shirley Geertsema, 12  
Pitt Meadows, B.C.



### Creation

God created the heavens  
And our beautiful earth,  
And, everything living,  
Reproduced and had its birth.

The farmer gets eggs from the hen,  
And warm milk from the cow.  
Working power from machinery,  
And for nature wonders now. . .

God created the Universe,  
The starry galaxies above,  
But, with a nasty, hateful curse,  
The devil became part of our earth.

Niagara Falls; Grand Canyon  
With wonder hands were laid,  
From huge to tiny, small things  
Was the whole realm of nature made.

O God! How wide Thy glory shines!  
How high Thy wonders rise!  
Known through the earth by thousand signs  
By thousands through the sky.

Bernice VandenBerg, 12  
Oakwood, Ont.

### Home

A home is where you come at night  
To see the windows all alight.  
To find a smile on Father's face;  
To hear Mom's voice so full of grace.

A home is where love should always be,  
Where for our refuge we may flee  
To kinder, happier times for all,  
To peace for man, both great and small.

A home's the place for families  
To come to God on bended knees,  
To kneel and thank Him for all things  
That in His love each day He brings.

Marian Ruth Vis, 11  
Ladner, B.C.

high grasses and aimed his gun  
for a shot.

"Crack!" the bullet flung from  
the rifle and struck Honker's mate  
who had been feeding very near  
him.

Honker turned. The body lay  
limp and blood trickled from her  
breast and Honker sensed death.

Bounding from the grasses ap-  
peared a retriever on his mission,  
but as he approached the dead  
goose, Honker rose before him,  
flapping his wings and hissing,  
attempting to distract the dog.

The retriever stopped about two  
yards from Honker and threaten-  
ingly displayed him a large sharp  
set of gleaming teeth. Honker  
took the hint. As he flew toward  
the flying flock, which had been  
frightened by the shot, he glanced  
back with a sad heart, at the dog  
standing happily beside his master,  
the goose hanging limply from  
his mouth. Honker would now  
have to find a new mate.

Weeks later the flock of wild  
Canada geese had flown along the  
Central Flyway, so that they were  
now resting in the Great Lakes  
Region on the tip of Lake Su-  
perior. Here they must be more  
cunning and alert, as the popu-  
lation of hunters was more than  
at any other place in which they  
had landed.

Every mile they traveled brought  
them closer to their destination  
and familiar landforms appeared,  
which to the birds was a wel-  
coming sight, because winter had  
come to the north country early.

Honker stretched his neck ahead  
sensing the warmer climate and  
his tired wings beat harder. They  
were there. Exalted cries burst  
forth as Honker and his friends  
skimmed along the water.

The night fell, as Honker  
thought of the next mating season  
when his new mate would be  
swimming beside him and fluffy  
little geese trailing behind. The  
feeling of wonderful happiness  
overcame him and he again lifted  
his neck to the sky, honking beau-  
tifully with the full moon smiling  
down upon him as he sat peace-  
fully on rippling water.

The End.  
Dorothy Mollinga, 12  
Stoney Creek, Ont.

### Flight

A  
dark  
spot  
beating its  
wings against  
the fierce wind  
drives, pushes, shoves,  
tacks, dives, fights,  
rush after rush,  
relentless, tiring,  
flittering, but  
not moving  
forward,  
so  
it  
finally  
settles  
exhausted  
on  
the  
snow.

Fred Boer, 13  
Wyoming, Ont.

### poetry

### essays

### short

### stories

### drama

### non fiction

Editor:

COR W. BARENDRECHT

Send all works to:

W.Y.W.,  
Calvinist-Contact,  
P.O. Box 1260,  
Grand Rapids, Mich. 49501.



Rijswijk 1936 Waterdown 1971  
The Netherlands Canada

On Thursday, May 13, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

CORNELIUS VAN DER KRUK  
and  
PAULINE VAN DER KRUK—  
VAN LEEUWEN

their 35th wedding anniversary.  
That our Heavenly Father continue to keep them in His care, is the wish of their thankful children and grandchildren.

Kees & Ina Van Der Kruk,  
Waterdown, Ont.  
Bill & Ria Van Der Kruk,  
Waterdown, Ont.  
Art & Dorothy Van Der Kruk,  
Waterdown, Ont.  
Cor & Leda Van Der Kruk,  
Waterdown, Ont.  
Nelly & Bill Elissen,  
Caistor Centre, Ont.  
Ann & René Dam,  
Dundas, Ont.  
Laurie,  
Waterdown, Ont.  
Pauline,  
Waterdown, Ont.  
and 21 grandchildren.

Open House will be held at the Dundas Christian Reformed Church basement, from 3 to 5 in the afternoon on Saturday, July 3, 1971. All friends and relatives welcome. R.R. # 1, Waterdown, Ont.

On Friday, May 14, 1971, D.V., we hope to celebrate with our parents and grandparents

FREDERIK A. ZANDBERGEN  
and  
JOHANNA W. ZANDBERGEN—  
KAPPERS

their 35th wedding anniversary.  
That our Heavenly Father may bless and keep them in his care, is the wish of their children and grandchildren.

Janny & Arie Geurkink,  
Fred, Jack, Nancy,  
Raymond, Michael.  
Freda & Harold Tibben,  
Stanley, Jeffrey.  
Henny & Henry Zandbergen,  
Bert, Wanda, Ronnie.  
Deany & Nick Frans,  
Beverly, Marion.  
Alice & Jim Van Doorn,  
Yetty & Richard Zandbergen,  
Nelson.  
Coby & Bill Zandbergen,  
Laura.  
Matty & Fred Zandbergen,  
Andrea.  
John.  
Joann Wilme.

R.R. 2,  
Brinston, Ont.

Oppeerdoes 1936 - Ancaster 1971

D.V. hopen wij op 14 mei 1971 met onze geliefde ouders en grootouders

JACOB VIJN  
en  
GEPKE VIJN—BOSMA

de dag te herdenken dat ze 35 jaar in het huwelijk zijn verbonden.

Dat zij nog lang voor elkaar en voor ons gespaard mogen blijven, is de wens van hun dankbare kinderen.

Ralph & Joyce Vijn,  
Diane, Glenda, Jimmy,  
Sidney & Annette De Groot,  
Glenda, Margaret, Peter.

Pete & Mary Vijn,  
Jenny, Debbie, Carolain,  
Teresa.

Klaus & Wilma Klaver,  
Margaret & Johnny.  
Rinus & Dorothy Dekok,  
Angela.

Henk & Nellie Vijn,  
Harry & Thea Wierma.  
Ann.  
Martin.

R.R. 1, Ancaster, Ont.

Zo de Here wil hopen wij met onze geliefde ouders en grootouders

JAN LENNIPS  
en  
JENNEGIE LENNIPS—  
PRENSEN

op 15 mei 1971 de dag te herdenken waarop zij 35 jaar geleden in het huwelijk werden verbonden.

Dat zij nog vele jaren voor elkaar en voor ons gespaard mogen blijven is de wens van hun dankbare kinderen en kleinkinderen.

Ria & John Fledderus,  
Wayne, John & Janice,  
Carrying Place.  
Jake & Marijke Lennips,  
Jeanette,  
Toronto.

William Lennips,  
Toronto.  
Gerald & Hilda Lennips,  
Wendy & Jane,  
Carrying Place.

Diane & John Kooy,  
Johnny & Darlene,  
Prescott.

John Lennips,  
Carrying Place.  
Carrying Place, Ont.

CALVINIST-CONTACT

1936 — 1971

On Friday, May 14, 1971, the Lord willing, we hope to celebrate with our dear parents and grandparents

HEINZ MULDER  
and  
PIETJE MULDER (DE JONG)

the occasion of their 35th wedding anniversary.  
May the Lord bless them for each other and for us in the years to come, is the wish of their thankful children:

Harry Mulder,  
Trinus and Nel Mulder,  
Brian and David.  
Harm and Linda Mulder,  
Cheryl.  
Joe Mulder.  
P.O. Box 43,  
Seven Persons, Alberta.

The Lord willing, on Saturday, May 15th, we hope to celebrate with our dear parents and grandparents

BILLE DOUMA  
and  
KLAASKE DOUMA—SMIDS

that they were united in marriage 35 years ago.  
That the Lord may bless them in the years to come is the wish of their thankful children and grandchildren.

Fulton, Ont.:  
Ellert & Imie Colyn.  
St. Ann's, Ont.:  
Clarence & Jane Hulzinga.  
Vineland Station, Ont.:  
Dick & Hilda Mechelse.  
Wellandport, Ont.:  
Bob & Alice Douma.  
Wyoming, Ont.:  
Gary & Helen Glasbergen.  
Ridgeville, Ont.:  
John & Harmke Glasbergen.  
St. Catharines, Ont.:  
Bill & Tilly Bysma.  
Wellandport, Ont.:  
Louis.  
William.  
and 15 grandchildren.

Open house to be held in their home on May 15th, from 2 till 5 p.m., R.R. 2, Wellandport, Ont.

We are grateful to the Lord that we may celebrate with our parents and grandparents

ARIE VANDERSCHIEE  
and  
NEELTJE VANDERSCHIEE—  
STIGTER

their 30th wedding anniversary on May 6, 1971.

Their thankful children:  
Wynand and Gail VanderSchee,  
Winnipeg, Manitoba.  
Jake and Liz VanderSchee,  
Oshawa, Ontario.

Case and Adrienne VanderSchee,  
Port Dover, Ontario.  
Ben VanderSchee,  
Simcoe, Ontario.

Harry and Joannie VanderSchee,  
Buffalo, New York.  
Trudy VanderSchee,  
Buffalo, New York.

Sylvia VanderSchee,  
Nancy VanderSchee,  
Simcoe, Ontario.

And 5 grandchildren.  
888 Norfolk St. N.,  
Simcoe, Ontario.

1941 — 1971

On Wednesday, May 12, 1971 D.V., we hope to celebrate with our dear parents

YME JOUSTRA  
an

JELTJE JOUSTRA—OPPEWAL

the occasion of their 30th wedding anniversary.  
That the Lord may bless them and keep them for each other and for us, is the wish of their thankful children.

Burnaby, B.C.:  
Gladys and Henk - engaged.  
Port Credit, Ont.:  
Jack and Johanna.

Monkland, Ont.:  
Teake and Rita,  
Barbara.

London, Ont.:  
Grace.  
Munkland, Ont.:  
Herman.

R.R. # 2,  
Munkland, Ont.

Congratulations to  
Mr. & Mrs. JOHN VANDENBURG  
(nee HAMEL)

of 87 West 5th St., Hamilton, Ont., and best wishes on the occasion of their twelve and a half anniversary.

Children:  
Andrew,  
Marian,  
Ronald and  
Wendy.

1941 — 1971

On May 14, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

GEERT EGGINK  
and  
HENDRIKJE EGGINK (BAKKER)

the occasion of their 30th wedding anniversary.

It is the prayer of their children that God may continue to bless them and grant them many more happy years together.

John and Jenny Eggink,  
Rosalia, George, Hendra.  
John and Marg Katerberg,  
Robert, George, Heidi, John.  
Albert and Helen Bosma,  
Brenda, Cindy, Lisa.  
Harry and Diane Eggink.  
Gary and Marie (engaged).  
Bert.  
George.  
Rita.  
Jack.

R.R. 3, Jarvis, Ont.

Stroobos 1941 Acton 1971

We are grateful to the Lord that we may celebrate with our parents and grandparents

KLAAS WIEBE KAMMINGA  
and  
TRIJNTJE HERMINA  
KAMMINGA—VROOM

their 30th wedding anniversary on May 15, 1971.

"For He hath said, I will never leave thee, nor forsake thee." Hebrews 13:5B.

Their grateful children and grandchildren:

Martha and John Oosterhof,  
Simon and Kenneth.  
Ann and Joe Hofstede,  
Tresa and Janice.  
Webb and Coby Kamminga,  
Grace and Jack Friend,  
Sonja.

Stanley at home.  
All living in the Acton district.

Open house Saturday, May 15, 1971 from 2-4 and from 7-10 P.M. at their home.

R.R. # 4, Acton, Ont.

Friesland 1946 Manitoba 1971

With gratitude to God, we hope to celebrate with our parents and grandparents

TINUS VEENSTRA  
and  
RINGENERA SUZANNA  
VEENSTRA—STEENDAM

their 25th wedding anniversary on May 7, 1971.

We hope and pray that God will grant many more years of joy and happiness together.

Winnipeg, Manitoba:  
Shelly and Bill Engbers,  
Suzanne.

Jane and Harry Brouwer.  
Dordt College:  
Ruth.

Winnipeg, Manitoba:  
Sabina and Gerry Wyenberg.  
John.

Jasper.  
Nancy.  
Margaret.

On May 16, 1971 we hope to celebrate with our parents

HARMEN KLOOSTERMAN  
and

ANNA KLOOSTERMAN—  
HARMSMA

their 25th wedding anniversary.

That the Lord may spare them for each other and for us for many years to come, is the wish of their children.

Evelyn, St. Catharines.  
John, Grace.  
Greta, Paul,  
North Augusta.

R.R. 4,  
North Augusta, Ont.

Vroomshoop 1946 Wyoming, Mich. 1971

We are grateful to the Lord that we celebrate with our parents:

JOHN JAN LAMBERS  
and

GEZINA HERMINA LAMBERS—  
HONDEBRINK

their 25th wedding anniversary on May 16, 1971.

Their thankful children:

Wyoming, Mich.:  
Harry and Adri.  
John and Mary.  
Ceil - Jim - Barry.

1701 Belden Ave. S.W.,  
Wyoming, Mich., U.S.A.

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"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.  
For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact  
Box 312, Station B,  
Hamilton, Ont.

Mr. & Mrs. R. DOORNBOS of Beamsville, Ont. sincerely thank friends and relatives for the lovely presents and cards received on their 25th wedding anniversary.

With much joy and gratefulness to our God we announce the birth of our daughter:

BETH ANN  
on Thursday, April 29, 1971.  
Bob and Alice Douma  
(nee Zwier).

R.R. # 3,  
Wellandport, Ont.

Happiness is . . .  
being entrusted by God with the care and nurture of two of His little creatures:  
ALISA ANNETTE  
April 20, 1969  
and her sister

JUANITA JOY  
April 7, 1970.

April 30th, 1971.  
Herman and Diane Praamsma,  
1073 Manorwood Dr.,  
Burlington, Ont.

Mr. & Mrs. J. Boschman of Brantford, Ont. are pleased to announce the forthcoming marriage of their daughter

STEPHANIE  
to

Mr. WILLIAM A. SCHILTHUIS  
son of Mr. & Mrs. H. Schilthuis of Ancaster, Ont.

The wedding will take place on May 15, 1971 in the First Christian Reformed Church, Brantford, Ont.

Rev. R. Praamsma officiating.

Mr. & Mrs. S. Adema, R.R. 5, Georgetown, Ont. are happy to announce the forthcoming marriage of their daughter

LUCY  
to

KENNETH WAYNE VAN WYCK  
son of Mr. and Mrs. Robert Van Wyck, Denver, Colorado.

The Lord willing, the wedding ceremony will take place on Sunday, May 16, Dr. Seerveld officiating. Trinity Chr. College, Palos Heights, Ill.

## DAIRY FARM FOR SALE

435 lbs. Quota 48,000 lbs. M.S.Q.  
One storey barn with barncleaner.  
240 acres, machinery & cattle. J. de Jong, Devlin, Ont. Telephone 807, 486-3623.

## FARMS FOR SALE

Beef farm 150 acres (125 workable), Harriston loan, 9-room in-slab brick house with new cupboards, bath and oil furnace. Frame barn setup for beef, silo 16 x 50 with unloader. New hog barn 30 x 50, new steel drive shed 24 x 70, and steel granary. This is a good farm, only 1 mile from village. Only \$10,000 down, long-term mortgage at 7% interest.

200 acres farm, real good corn land. Large barn is set up for broiler turkeys or chickens (4 floors). 4-bedroom brick home with all modern conveniences. Only 1 mile from Chr. Ref. Church. Only \$37,000 with good terms.

For these or other properties contact:

Jake Arends  
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Representing:  
UNITED TRUST  
REALTOR

Plaats Uw advertenties  
in C.C.; het blad  
dat men leest!

Op 28 april 1971 nam de Heere tot Zich, onze geliefde broeder, zwager en oom,

JACOBES KOOPMAN.

op de leeftijd van 69 jaar.

Namens de familie:  
R. Koopman.

Tot onze diepe droefheid heeft de Here plotseling tot Zich genomen onze geliefde echtgenoot en vader

WATZE VANDERWAL,

op de leeftijd van 43 jaar.

"Mijn God zal in al Uw behoeften naar Zijn rijkdom heerlijk voorzien in Christus Jezus." Philippenzen 4:19

Janke VanderWal—Balt.  
John.  
Leonard.  
Clarence.  
Cornelius.  
Raymond.  
Jo-Ann.

Haley Station, Ont.,  
3 Mei 1971.

De Here heeft onverwacht in Zijn hemelse heerlijkheid opgenomen onze geliefde zoon, broeder en zwager

WATZE VANDERWAL,

echtgenoot van  
Janke van der Wal—Balt.

Sexbierm, Fr.:  
Jan van der Wal.  
Grietje van der Wal—  
Stielstra.

Klaas van der Wal.  
Grietje van der Wal—  
Kuiken.

Cobden, Ont.:  
Riemer van der Wal.  
Coba van der Wal—  
Rook.

Stiens, Fr.:  
Trijntje Sijbersma—  
Van der Wal.

Ane Sijbersma.  
Franeker, Fr.:  
Hilly Groothof—  
Van der Wal.

Bouke Groothof.  
Cobden, Ont.,  
3 Mei 1971.

Op 20 april 1971 werd plotseling van ons weggenomen onze geliefde dochter, zuster en tante

AAGTJE VAN HUIZEN,

in de ouderdom van 34 jaar.

Geliefde echtgenote van  
Abraham van der Ende,

hem nalatende drie geliefde kinderen.

Gezang 27 vers 1 en 2.

Richmond, B.C.:  
Mr. en Mrs.  
A. Van Huizen.

Victoria, B.C.:  
Mr. en Mrs.  
H. Van Huizen.

Richmond, B.C.:  
Mr. en Mrs.  
L. Van Huizen.

Toronto, Ont.:  
Mr. en Mrs.  
H. Groenewold.

Holland:  
P. D. van Huizen  
en neven en nichten.

Widower with one boy, age 13, would like to

MEET

a Christian lady of 50-60 years. Letters under no. 2334, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

High School Student, aged 16, would like

SUMMER JOB

Prof. as mother's helper or babysitter. Live in or out. Box 290, Vineland, Ont. Phone 562-5506.

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Big-quota, well built, well equipped turkey farm, handy to Hamilton. 49,000 sq. ft. pole barn, two big fully equipped brooder houses, feed mill with storage, 2 drilled wells. 100 acres clay loam, 90 workable. 4 br. stone house, oil furnace. (Good time to think about turkeys — poult placements reduced.)

All types and sizes poultry properties — with and without crop-land.

FRED W. BRAY  
REAL ESTATE BROKER  
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.  
Write or phone for definite appointment.

After a serious short illness it pleased the Lord to take home His child and our faithful member

Mrs. SHIRLEY KUIPERS

Ps. 91:1, 2.

We wish to express our deepest sympathy to her husband Mr. J. Kuipers and her son John. May the Lord comfort them in their sorrow.

Members of the  
Ladies Society  
"Monica",  
Orillia, Ont.

We thank God for the great blessing given us in the person of our beloved husband, father and grandfather,

FOKKE FEDDES  
VAN DER WEIJ,

who was taken away by his Lord in his 78th year.

Aldlan State, Leeuwarden.  
May 5, 1971.

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:1 and 2.

H. Van Der Weij—  
Hoving,  
Aldlan State,  
Leeuwarden.

F. Van Der Weij,  
Leeuwarden.

H. Shrimmer—  
Van Der Weij,  
Grimsby, Ont.

C. Bootsma—  
Van Der Weij,  
K. Bootsma,  
Sneek.

B. Dijkema—  
Van Der Weij,  
S. A. Dijkema,  
Beamsville, Ont.

J. Reinders—  
Van Der Weij,  
F. J. Reinders,  
Rexdale, Ont.

F. Ykema—  
Van Der Weij,  
J. Ykema,  
Leeuwarden.

H. Hoogendoorn—  
Van Der Weij,  
O. Hoogendoorn,  
Amersfoort.

and grandchildren in  
Canada and  
The Netherlands.

For sale in S.W. Ontario:

## DUTCH IMPORT STORE

with living quarters. Yearly sales round \$40,000. Stock appr. \$6,000. Building, stock, fixtures etc. \$40,000. Open for offers. Reason for selling, owner has other interests. When replying, please print name. Letters under No. 2344, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

## FARM HELP WANTED

Assistant to herdsman to work in modern sow operation. Farm experience essential. Married preferred. To begin immediately. E. B. Cooke, Santa Ann Ranch, Carleton Place, Ont. Phone 659-3307.

## BUYING A FARM?

Be sure to see Oxford County's best dairy, beef or cash crop farms. Big or small we've got 'em all.

## NEW LISTINGS

285 acre Dairy and Hog farm. 2 homes, can be purchased as a going concern. 70 milking cows, plus young stock, 1650 lbs. of no. 1 quota. New cattle barn 46 x 160, new hog barns, 100 x 32 and 120 x 36. 5 silos with unloaders, automatic feed mill and mix. Ideal family setup.

100 acre Dairy and Hog farm. 5 Bedroom home. Can be purchased as a going concern. 31 milking cows, 23 sows, approximately 100 little pigs. Barn, L shaped, 90 x 34 x 60 x 45, silo 60 x 20 with unloader. Full time of machinery. Asking price \$90,000.00 with terms. Immediate possession. Must be sold.

Many more to choose from.  
Call or write to:

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INGERSOLL, ONT.  
485-0600  
or res. Beachville 423-6443.





THE WORLD AROUND US

# PERU

If the Peruvian military government wants to have another celebration like the one they had last year they will have to start planning soon. On October 3, 1970 about 200,000 Peruvians swarmed through the streets of Lima's 400-year-old Plaza de Armas to celebrate the second anniversary of the nation's military junta. Reportedly, it took Interior Minister General Armando Artola many weeks to organize the whole event. Not that this was a forced celebration where the people had to attend. Far from it, the way the junta was cheered when it appeared on the balcony was clear proof that the military men who overthrew President Fernando Belaunde Terry in 1968 are very well liked by the people of Peru.

The Junta has put great stress on nationalism. It has taken over major oil fields and refineries, as well as numerous mines in the interior. Foreign companies are told to start developing their holdings and if they fall behind schedule, the government will take them over. The government has also vigorously asserted its right over the 200 mile off-shore coast, which has brought it a number of times in conflict with the United States which only recognized 3 miles of coastal waters. Although the country registered a favourable balance of trade last year and its foreign reserves are up enough so that the interest can be paid on the national debt, there are still financial problems. Many of the mines are not working to capacity or are not being developed at all for lack of foreign investment. Since the rules are so strict, and since foreign companies are afraid that they will lose their initial investment if they do not develop their property quick enough, they are not willing to invest at all but prefer to wait and see what will develop. Presently the Peruvian government is pinning its hopes on the Japanese. Two trade missions have arrived from Japan and speculation has it that various deals are being discussed, most of them concerned with mines.

The government has tried to create jobs by undertaking road building projects and other public work projects, especially in Lima and Callao. But each year another 130,000 people are added to the labour force and the country cannot generate enough jobs to keep up with the demand. It is estimated that in the Lima area every one out of three potential workers is either unemployed or underemployed. Ordinarily this could well cause some discontent among the people, but there is no evidence of this largely because the government focusses the attention of the populace on nationalistic causes and also because the universities, which are highly politicized, are under strict control.

Generally speaking the students like what the government is doing and they are quiet for the moment to see what direction the 'military revolution' is going to take. On the whole, the government has successfully identified itself with the people, giving rise to what one social scientist calls 'military populism'. In various speeches, members of the government has emphasized that the military and the people are one and that they have a common goal. When the national soccer team reached the finals for the world cup in 1969, the government adroitly associated themselves with the achievement. There is a great emphasis on national symbols — the national anthem now precedes soccer matches and bullfights, and Tupac Amaru's name (the Indian revolutionary) adorns new highways, housing projects and cooperatives.

Valesco's regime, which has drawn support from land-hungry peasants, the nationalist middle class, the Communist-dominated labour movement and many other groups, gained its strongest ally when it won the support of the Roman Catholic Church. Once the Church, like the military, was the pillar of Peruvian oligarchy; but now, again like the military, the Church has developed a social commitment toward the people. Although conservatives still outnumber liberals on the 51-member Council of Bishops, the liberals are the most active and give vocal support to the military government. Most members feel that key sectors of the economy should be in national hands and that the country should have a say in its own destiny. The government, working on the nationalistic feelings of the people in general and the bishops in particular, has put a great deal of publicity on its nationalistic policy. In addition, priests serve on a number of governmental commissions; and many reform decrees move across the cardinal's desk, or those of his advisers, before they are promulgated.

The closest cooperation between the military government and the Church is in the "Young Towns" program. This program is designed to provide technical assistance and public service to the teeming shantytowns that encircle Peru's major cities. Three years ago, Monsignor Luis Bambaren, a young auxiliary bishop of Lima was appointed as "Bishop of the Young Towns", which contain over 1.5 million persons, including one-third of Lima's 2 million residents. The 41-year-old bishop, who helped to form a Young Town's association, has persuaded the business community to provide technical training in the community. To demonstrate his commitment to their development, Bambaren himself lives in a Young Town. Monsignor Juan Landazuri Ricketts, the nation's astute cardinal, has moved from the commodious cardinal's residence to a modest house in a working class neighbourhood to demonstrate that the Church is indeed trying to help the people and is not the ivory tower tied up with the ruling oligarchy of previous years.

This church interest in matters of state has lent a certain social-Christian cast to the military regime. In rejecting both communism and capitalism, urging the formation of cooperatives, stressing the need to overcome conflict between capital and labour in industry, and insisting that the "marginal" citizens should be incorporated into the mainstream of society, Velasco and his military junta sound very much like the former Chilean President Eduardo Frei, head of his country's Christian Democratic movement.

There are still many problems in Peru, and they are likely to remain for a few years at least. There is also a danger that the country will become too nationalistic under the tutelage of the military. But at least there seem to be capable people at the helm of the nation who are willing and seemingly able to do something for the country. The participation of the church with the military government is rather unique and can only be beneficial for the wellbeing of the people. Peru does not have a democratic system of government anymore and that is unfortunate, but in the unstable political climate of South America, it seems to have at least second best which, for Peru, may be the best.

J. J. Bout.

## A Confession of Faith for the Church of the Seventies

(III)

by MERLE MEETER

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### Article VI:

#### GOVERNMENT, WAR, ECONOMICS, AND RACISM

All authority and power proceed from Him Who sits in His resurrected glory at the right hand of God; and all governments are subject to Him. Christ the King now rules "Far above all principality, and power, and might, and dominion, and every name that is named" (Ephesians 1:21). By Him and for Him were all things created, and by Him all things consist (Colossians 1:16-17). All earthly powers are rulers ordained by God — "for there is no power but of God," and to rebel against God's ministers, who bear not the sword of justice in vain, is to incur judgment for resisting God Himself.

Men are to give respect, honor, tribute, tax, and reasonable service to their temporal governors as long as those magistrates do not clearly demand the violation of other commandments of God. The apostle Peter writes thus by the Holy Spirit: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well" (1 Peter 2:14). And Paul charges all Christians to pray, supplicating, interceding, and giving thanks for all men, but especially "for kings and all others in authority so that we may lead a quiet, peaceable life in all godliness and honesty" (1 Timothy 3:1-2). Furthermore, the Christian is to pray even for the peace of a conquering government, as Jeremiah instructs the people of God: "And seek the peace of the city whither I have caused you to be carried away captive, and pray to the Lord for it; for in its peace, you too shall have peace" (Jeremiah 29:7).

But there is also a time for war, a time when the Christ-believer must obey the command "You shall do no murder" by defending the weak and innocent against thugs and cut-throats and rapists and thieves — either on the personal and civic level, through police protection, or on the international level, by the armed military opposition of aggressor nations. Turning the other cheek to an enemy is an illustration of the forgiving and non-vindictive spirit that our Lord prescribes for our day-to-day life; but it is not an injunction meant to protect the criminal by silence, or to become an uninvolved accomplice of the assassin, or to betray one's country through a religion of pacifism which, by its negations, supports only those dedicated to the overthrow of the rights and freedoms that all men were created to enjoy under the Law of God.

Also, the Christian must witness in his speaking and writing, as well as in his other activities, to the Biblical principles of the Law of God, as the Inscripturated Word norms and directs man's political thought and conduct. In that verbalized and principal Light-of-the-Scriptures, all creation can again be seen gloriously to affirm and objectify the structuring Law

of God, which (in Jesus Christ) holds together the world and human society despite the brokenness and blindness resultant from man's sin. In this day of darkness and God-denial, the Christian citizen is to publicize the Light of the Gospel, also in its illuminating and definitive political implications, by casting his vote, by using his pen, and by lifting his voice in distinctively Biblical testimony on political issues, both as an individual member of Christ's Body and in the corporate witness of the Christian community as it speaks out of the Scriptures. Nor may he decline this God-appointed duty either out of apathetic fatalism or futuristic idealism.

Furthermore, the child of God recognizes all other men — regardless of race, creed, color of skin, culture, or education — as image-bearers of God who have the right to live, to worship, to work, to play, to earn money, to provide for their families, and to own goods. Private ownership, under God and as His stewards, is a right guaranteed by the commandments "You shall not steal" and "You shall not covet that which is your neighbor's." Therefore, the Christian opposes as unbiblical all coercive socialism and communism, which impoverish and dishearten the diligent person in order to luxuriate and deify the inflationary state.

The equality of men before God is also manifest in this, that all men are sinners, and that all need the blood of Christ's Atonement to be cleansed from sin and to be reconciled to the Father, "For there is no respect of persons with God" (Romans 2:11). Racism, then, is a wicked and invidious idolatry; for we are to be perfect as our Father in Heaven is perfect, and we confess the unity of redeemed mankind, the elect of God, in Jesus Christ: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28). And as to prideful discrimination against those who are rejecting the offer of salvation and purposeful life in Jesus Christ, the Christian must profess, instead, the urgent love evinced by Paul: "Give no offense . . . even as I try to please all men in everything I do, not striving for my own advantage, but for that of others so that they may be saved" (1 Corinthians 10:32-33).

(To be continued.)

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